

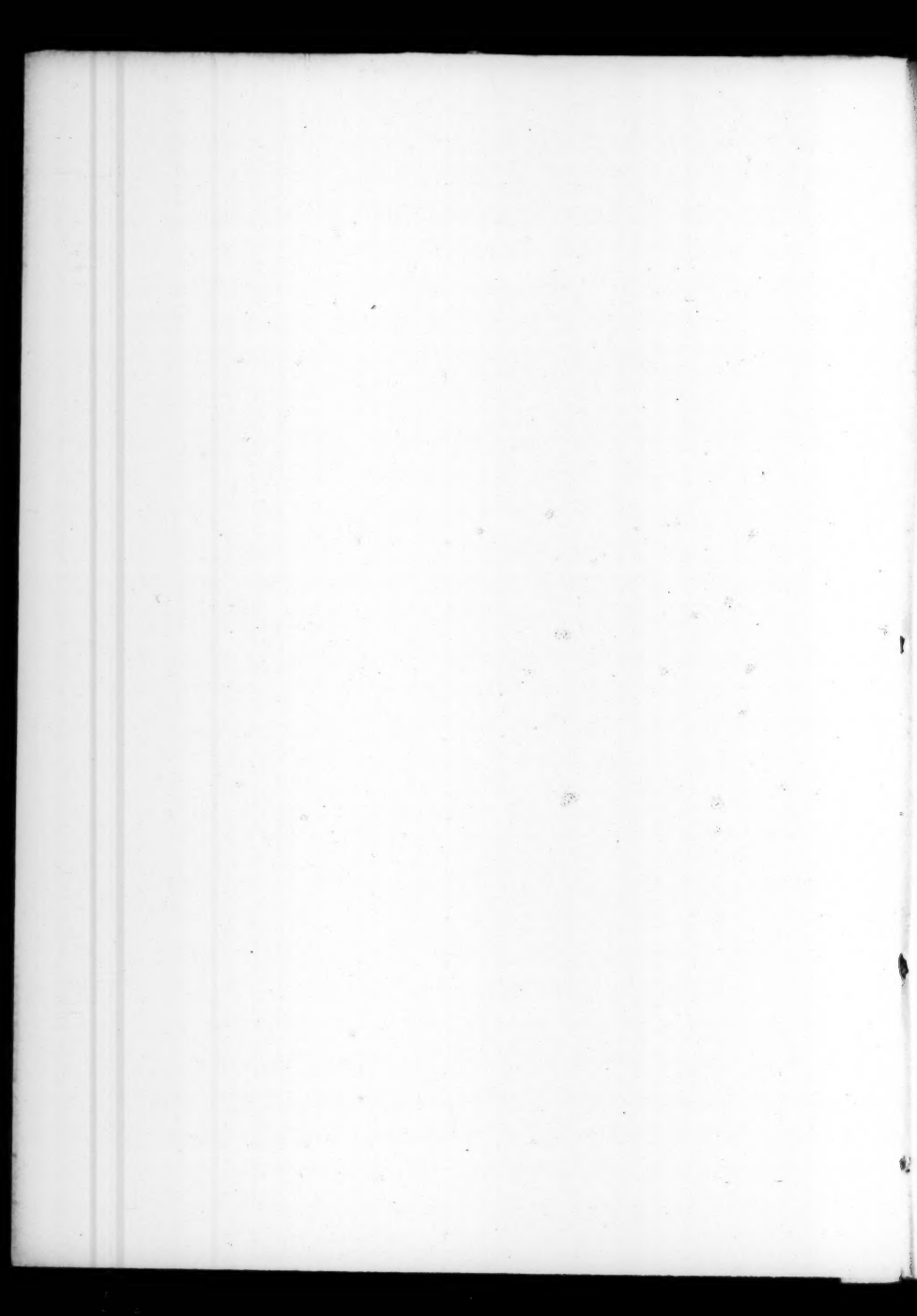
O R,
The Womans Friend,
Plainly discovering all
those Diseases that are Incident to
that Sex only, and advising them to
cure, either

1. By those Receipts prescribed.

O R,
2. By certain Secret *Incantations* and
Specificall Medicines.

The Author hereof Living at the Sign
of the *Golden Ball* and *Flower-Pot*
in *Mark-Lane* in *Tower-Street*,
and is *Lycensiate* in *Physick*,
and *Student* in *Chymistry*;
known commonly by the
Name of *Nich. Rudell*.

Printed for the Author, and
be sold by *J. Hawck* in *Parish*
Alley, in the Year 1666.





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The Author hereof Living at the Sign
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in Mark-Lane in Tower-Street
and is Licentiate in Physick
and Student in Chymistry;
known commonly by the
Name of Nich. Tude.

Printed for the Author, and
be sold by J. Blount in
Alley, in the Year 1660.

Courteous Reader.

BE thou man or woman, thou must know that to further the knowledge and understanding, and to supply with medicines for diseases, those that know not what I have writ, nor were capacitated to do as now by this they may; are the Persons whom in special I intended it for. And therefore if thy attainment be so high, and thy ability reach so far as this directeth to, thou art not the person for whom this pains is taken; yet in some respect it may not be unprofitable nor unserviceable unto thee; though I must confess to others more, to whom I commend it, and advise them to consider what they read in order to practice to themselves and others, according as their wisdom shall think fit. And I intreat all not to condemn, disdain, or enviously to quarrel with this little Book, the end of which its coming in to the world, whatsoever the work may be, was to do good.

Farewell, and love your Friend,

N. S.



To the truly Vertuous, and most accomplished Lady, The Lady *Bloodworth*; Wife to the Right Honourable Sir *Thomas Bloodworth* Lord Mayor of the City of *London*.

TOGETHER,

With the Noble Ladies and Gentlemomen, Wives to the Right Worshipful Knights and Gentlemen, the Sheriffs, Aldermen, and Common Counsel, and to either of them, the Author hereof wisheth happiness and well-being, here and hereafter.

Most Noble Ladies and Gentlowomen.

Solomon the wisest of men, tells us, there is a time for every purpose. That this is a fit time for my purpose is unquestionable to me, the season calling for doing good; and according as my station is, I would be found improving my talent.

But possibly, my being a stranger, though not to all, yet to the most of you, may cause some admiration of this my Dedication; but before you judge me in this case, I beseech you peruse these ensuing Lines that I present you with, and then, if my crime be beyond your clemency to pardon, I must submit to your censurer; but if not, passing over my presumption and failings, I hope this my first endeavour in this nature will be favoured with your good-will.

Epistle Dedicatory.

and acceptance; besides, my Ladies and Gentlemen, there is a four-fold consideration which emboldned me to offer this my single Quill^r unto your protection and acceptance.

1. By reason of the weakness of the Author. Though the matter herein be of weight and concernment, and I doubt not but will be to the service and advantage of many; but my self being of no great name in the world, never endeavouring it, possibly though the book were never so profitable might not be so esteemed: That therefore it may be of more general service, and be prized as it deserves, I took the boldness to put your names at the front hereof, knowing that those gardens, flowers or Galleries, that you delight to gather and walk in, is enough to oblige and encourage others, and that your generosity, ingenuity and authority will add a luster to these my mean labours and endeavours; neither let any despise nor undervalue these lines, because of my acknowledgment of my own weakness, considering that he that is wise in his own conceit, there is more hope of a fool than him, and the way to be wise is to become a fool; but let them read before they judge, & I dare warrant, without it be of them who know more, to whom this is not intended, neither my self for writing, nor you Ladies for accepting shall receive any thing, save thanks and respect.

2. In regard of the fitness of your Persons, for indeed works of this nature, are not fit to be presented to all persons, though of your own sex, unless there be that sobriety,

Epistle Dedicatory.

sobriety, and those qualifications that such a work of such a nature doth require. The Proverb is, It is not good to cast Pearl before Swine. There is many a choice Pearl in this little book; and that they might come or be cast before such as know what Pearl is, and the vertues and use thereof, I were ambitious to lay it before you, not questioning or doubting of those choice and enriched endowments as are suitable to such a subject, and thereby will become profitable and advantageous unto you, which brings me to the third thing, and that is

3. To further your knowledge (a thing doubtless desired amongst you) that those things which you understand and see not (through the Pride and Malice of men) you may apprehend and perceive,

1. What you are.

2. What liable unto. And

3. What assistance you have.

1. That you may the better apprehend and perceive what you are; that is, how you stand distant from man, and that in the one particular in special, the womb, I have shewed you what it is, to what end created, the figure of it, the form of it, the nourishment of it, and the supporters of it, and no more may be expected from me here, not intending anatomical lectures, or endeavouring after that which, as a good man saith, is too wonderful for me.

2. What you are liable unto; for although the womb be a gallant piece curiously wrought by the best of workmen (if I may so say with reverence) yet it is

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subject to innumerable company of diseases and calamities, which I have endeavoured to unfold unto you by dividing it into three parts, giving you the diseases that are incident to either, in the easiest and plainest method I can. And then.

3. That you may perceive what assistance you have; for as I have told you the womb is subject to very many infirmities, so there are very many supplies and remedies, God having provided in his love in that case, as well as laid punishment to shew his justice in the other; and that which hath most troubled me is, that many good women have suffered in many distempers, though things by or easie to be had, by reason of their being ignorant of the vertues of them, might have been made and given either by themselves, or some good Gentlewoman their neighbour, and been relieved. Now in this you will find to every disease, a certain receipt or medicine for the same, with directions concerning it, and they none of the meanest; so that you may plainly apprehend that you have a plentiful supply in all cases, though notwithstanding possibly in some cases, and to some persons, the medicines there directed to, may not always cure; yet in that case I leave you not destitute, having mentioned several secret Arcanums and Specificall medicines in my hands in order, by Gods blessing, to cure the most inveterate diseases which probably might have been also communicated, only chyrurgical operation is required in most of them.

4. To further your ability to do, Only to know is
not

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not so commendable nor so sufficient as to do, also in order thereunto I humbly offer you supplies to help you.

1. To compound medicines.

2. To direct medicines.

3. So supply others with medicines.

1. In order to help you in the composition of medicines. I do not only tell you such a Mineral, such a Vegetable, such an Animal, is good for such and such a disease, but I discover unto you how they must be ordered, compounded or mixed, and with what and when, as also the several quantities both of the one and the other, that so the medicine may not be defective, but compleat to all intents and purposes, whereunto a medicine is applyed or administred.

2. In order to help you to a direct medicine. It would be little or no advantage, especially in some particular medicines, for you to understand the making of such and such a good medicine, if withall you were not able to give directions as to the taking of the same; as what dose must be given, what time it must be given, and how it must vary, at what time, in what disease, or to what person, with the observations that ought to be both before and after the taking thereof; therefore in this regard also I have not been wanting, but have annexed to the receipts, what ought in order to their taking be observed or taken notice of.

3. In order to supply others with medicines, besides the delight that most Ladies and Gentlemen have in looking into Physick and medicines. I doubt

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not but also charity, it is a spur unto many, that so they may not do something to please their senses only, and in some measure serve themselves, but to to help and redress the griefs and maladies of their poor neighbours, which are not able to help themselves other ways. Those noble spirits may here be further furnished in order to such a good work, which to provoke unto, if my small mite shall be found concerned, and they receive good thereby, I should be glad and rejoice.

Thou courteous Ladies and Gentlemen, I have in a plain stile, without Eloquence or Complement, (that not becoming such a work) Apologized unto you & it is all I shall say in the case at this time; only I beseech you to pardon me in respect to the subject, being necessary & weighty; in respect to the method, being easy, though plain; in respect of the language, being as sober as the case would allow; in respect of the brevity, being full, though short in some particulars; and to accept of the pains of him, who as now to this case, so at all times, and in all cases, is ready to assist and serve you. In testimony of which, I subscribe my self

Your humble servant and ready helper in time of need,

N. S.

WOMENS DISEASES
DISCOVERED,

AND
Their CURE offered.



GOD was wonderful in the Creation; but most wonderful in the Creation of Man, and out of him Woman; Man being the most curious piece; and woman no way inferiour, in that being made complear like unto man, save only with some difference in both respecting generation; which parts in women, as they are distinct and peculiar, so they are accompanied with distinct and peculiar diseases, of which I treat.

And those are called womens diseases, which come from the defect of that part distinct from men, viz. the Womb, the Mother or Matrix, which was appointed by God to be the field of Nature, to receive the seed of man and woman, for the procreation and continuation of mankind; the parts

of it are two, *Os uteri*, the mouth; and *fundus*, the bottom of the womb.

In figure it's like a pear or Cupping-glass, having no distinct cell, as the womb of beasts have; It is framed of two membranes; the external springeth from the *Perniontum*; the internal is full of small holes, where the womb covers the *Intestinum rectum*, and by those small holes the course or menstrual blood issueth.

For nourishment, it hath both veins and arteries springing from the *Vasa præparantia* *ramus hypogastricus*, and from *Uterine Arteriae*.

The sinews appertaining to it spring from the sixth conjugation, and are four.

It hath also four Ligaments, two above, and two below; the two uppermost are loose and soft, that they might admit dilation with the womb when a woman is with child, or constriction when she is not.

The two lowermost are nervous, round and hollow, and go down to the groin, by the production of the *Periconium*, fortified by the *Glandulae*, and this causeth that pain that women sometimes feel after conception in the inside of the thigh. And by these vessels, arteries, veins and nerves, the womb hath consent with all the rest of the body, occasioning, as *Danzersay* to *Hippocrate* by later signifies, six hundred diseases, and

innumerable calamities, of which we shall briefly treat, passing what might be said concerning the adjuncts, viz. *Concretions & Testicles*; or stones of women; they having such things as well as men, only differing in situation, quantity, frame, substance, temperature; &c. Having therefore given you a definition of the womb, I know it is needless to tell you the place or situation of it, all knowing that: I come now to speak of its diseases and cures.

Observe therefore with me, a threefold division of the womb, viz.

Vessels.

The Body of the womb or cavity.
The Parts serving for the noblest act of generation.

Each of these three have their several diseases.

First, From the disorder of the vessels of the womb, and the preternatural causes.

Come, 1. *Chlorosis*, or Green-sickness.

2. Stoppage of the Courses.

3. Immoderateness thereof.

4. The Whites.

5. Rage or madness of the womb.

6. The Mother's milk.

Secondly, In the body or cavity of the

womb, are,

1. Inflammations.
2. Ulcers.
3. Scirrhus.
4. Cancer.
5. Gangrene.
6. Dropfic.
7. Falling down.
8. Shutting up thereof.

These hindring generation but by accident.

Thirdly, The diseases which are, in respect of conception, generation, breeding and bringing forth, are,

1. Barrenness.
2. Acute and chronical diseases of women with child.
3. Abortion or miscarriage.
4. Difficult bringing forth.
5. A dead child.
6. Secundine, or after-birth retained.
7. Immoderate flux-blood.
8. Suppression of blood.
9. Acute diseases of women in child-bed.

Of all which in order, and as plain and brief as may be, only I must premise three things; First, that you may not expect to have me so large as to give you an account of these diseases in a general way, as their causes, signes, prognosticks, &c. the definition of the disease, the signes and

and cures thereof, and that the most principal, thereby informing your judgements, as to do your selves right, which is the end of my writing.

Secondly, That you may not expect this Book to be stuffed with multiplicity of receipts or needles medicines, but the principal of the *Galenical Art*, so far as Authors make manifest, and I have proved.

Thirdly, Neither may you expect these *Arcanums* & specifical medicines spake of, to be at this time made manifest or publick, having reasons sufficient to the contrary; besides, that many of them are Chymical preparations, and none of them made without fire, and the help of Chymical utensils or vessels, but shall reserve them as yet to my self, only alwayes ready, either to give or sell such quantities, and at such prizes as the persons may be capable to give, and the medicines deserve: And indeed, they are very cheap considering their efficacy; which things I was more than ordinary concerned to study, being my medicines hitherto, though acknowledged to be very excellent & choice, yet complained of by some for their dearness; which although I have now endeavoured to remedy, yet not so far as to detract from the worth of the things.

These persons complaining, not considering the great charge, trouble, excellency and worth of Chymical preparations above others, but thinking hard of giving four, six, or ten shillings for a small bottle of some Spirit, Tincture, Elixar, or other medicine, not examining who is the greatest gainer, whether they that furnish them possibly with three, four, five, perhaps six quarts for the same money, or we, they only making it by decoction, &c. we by calcination, sublimation, liquation, salification, precipitation, purification, so separating the pure from the impure, administering only the most pure part of any Mineral, Animal, or Vegetable, they both together; yea, not only so, but the best many times lost by their way of compounding; or if not so, yet the body of the thing being not opened according to Chymical Art, doth not operate effectually. But of this no more here.

Having thus premised, I come now to the business itself, and I begin with these distempers of the vessels of the womb; and the first is, *Chloras* or Green-sickness; and according to promise, I shall observe this method, viz.

1. To give you the definition of the disease, or tell you briefly what it is.

2. To give you the most principal common signes of such and such diseases, thereby help-

helping your judgement that you may look
for Cure.

3. To give you some choice and notable
Receipts in order to Cure that disease you
find your self to lie under, or are creeping
into.

In all of which, God direct my Pen in writ-
ting, and cause you to be humble and sober
in reading.

1. Then the *Cholick* or *Green-sicknes*,
it is also called the *White-feaver*, the *Virgins*
disease, the *white Jaundies*, &c. and may
be defined thus.

An evil habit of body from the obstruc-
tions of the Veins, of the Liver, Spleen, Me-
senterie, and especially the womb, whereby
the whole passage of blood is hindered, which
abounding in Virgins when they begin to
have their Courses, and being hindered by its
natural course, by these obstructions, turns to
the upper parts and oppresseth the Heart,
Liver, Spleen, Midriff, and other parts, de-
stroying natural heat, and bringing evil con-
coctions in the bowels, and is known by
these signs following.

1. The face and all the body is pale and
white, and sometimes of a lead colour, blew
and green.

2. Swelling face and Eye-lids, especially
after sleep, the legs also soft and loose, espe-
cially about the Anles.

3. Heaviness and dullness in the whole body.

4. Difficult breathing, especially when they move themselves, or go up a hill or stairs.

5. Palpitation of the heart, and beating of the Arteries of the Temples.

6. Often great Head-ach, sometimes before, and sometimes behind, according as from whence vapors ascend.

7. For the most part a swift Pulse.

8. Sleep very sound, sometimes till noon.

9. Loathing wholesome Meats, coveting that which is not convenient to be eaten.

10. Stoppage of the monthly Courses, which shews the disease to be at the height.

Now to help you in the Cure of this disease, consider it lieth in three things chiefly, viz. In opening obstructions, in correcting the distemper of the bowels, and in strengthening the same, which to do I advise you to use these ensuing medicines.

3. Give this Purge in a morning, with those common observations which are used in taking Physick. Take Rassa of Jalap ten grains, *Diacatholicon* and Conserve of red Roses, of each half an ounce, *Gum Tartar* twenty grains, Salt of *Mugwort* four grains: mix them altogether, and give this *Dosis* upon the point of a knife &c. The

The next thing is Bleeding, and concerning the place, observe this: That if the body abound with gross and evil humors, you then take the arm first; if not, the foot; only remember, that when the lower veins are opened, it be done toward the full of the Moon, when the Courses use to come down; or if they have not yet appeared, when the party is most afflicted.

Soon after her bleeding make this medicine, and administer it every morning the first thing, causing her to exercise after it for several mornings together, the quantity of three ounces, forbearing meat or drink for two or three hours; the medicine is this.

Take of the filings of Steel four ounces, *Eryngo* roots, and *Ellicampans*, of each one ounce and half, flowers of *Broom*, *Rosemary*, *Betony* and *Epithimum*, of each half a handful, red *Coral*, and shavings of *Ivory*, of each six drams, *Cloves*, *Nutmegs*, *Cinnamon*, *Saffron*, of each two drams, *White wine* six pints; Steep these things, being bruised or beaten, in the wine for eight days, keeping it close stopp'd and in a gentle heat in hot water or embers; then strain it, and use it as aforesaid.

And in the mean time supply her with Conserve of *Mugwort*, the quantity of one ounce once a day, before Supper with six grains of *Gren*, *Tartar*; and by Gods blessing

ling

the Cure will be performed; but if not, then we must come higher, to Dietetical and Diaphoretical medicines, which never fail: Such of which I am alwayes provided with, for the good and benefit of all; which *Acridities* and Specificall medicines are not at this time to be made publick, no nor to the Sons of Art.

And so I conclude my discourse concerning the Green sickness; only my advice further is, that the Parents of such persons as have this disease, or others who are concerned, would prudently and timely provide marriage for them; much of the Cure of this disease lying in Carnal Copulation, as experience hath and doth teach every day more or less, the vessels of the womb becoming thereby much enlarged, *Or*

2. Stoppage of the Terms or Courses.

The terms are said to be stopped, when in a woman ripe of Age, which gives not Suck, and is not with Child, there is seldom small or no evacuation of blood by the womb, which useth to be every moneth.

Signs are manifest; but because it comes either from natural or preternatural causes, I shall lay down some distinguishing signs, whereby you may discern whether they stay, from being with Child yea or no, or from some other preternatural cause; and herein

I shall be serviceable to all good women that shall well mind, and seriously consider what I write.

1. If the Courses stop by Conception or being with Child, there is retained commonly the natural complexion; but others usually are pale and ill-coloured.

2. The Symptoms which women with Child have at the first, do daily decrease; but in other stoppage of the terms, by how much the longer the terms stop, by so much the more the Symptoms increase; mark it.

3. In women with Child, after the third or fourth month, there may be perceived the situation and motion of the Infant, by laying a warm hand upon the inferior belly; in others there is a tumor to be felt; but it is slegmatick, not hard, neither is it proportionable to the womb.

4. If a wise and ingenious Midwife touch the inward mouth of the womb, it will not be so close shut as it is in women with Child, but rather hard contracted and full of pain.

5. Women with Child are commonly merry and little disturbed; but when terms are otherwise stopped, they are sad and sorrowful.

Cure, Supposing the suppression of the the Courses by obstructions of the veins of the womb.

You

You may begin the Cure with Blood-letting, if it do plainly offend either in quality or quantity; only be advised where and when.

Then proceed to the use of these things one after another, which are prescribed for the Cure of the Green-sickness; but if their disease be so rebellious as not to give way to the former Remedies, my advice then is, that you Purge with this following.

Take *Pil. Arabica*. which the Apothecary will help you to, two scruples, and of Oil of Amber four drops mixed with it; be in your Chamber that day, and drinking Posset, as is ordinary in taking Physick.

Two or three days after make this medicine following, of which give four ounces every morning the first thing, and every night the last thing, viz. Take *Gromwell seed*, *Aniseed*, *Mistle* of the Oak, of each six drams, *Dianthy* of *Creet* and *Cammomil* flowers, of each two drams; *Saffron* and *Cinnamon* of each one dram; beat what is to be beaten, and steep all night in two quarts of good white wine; in the morning boil it a little, keeping it close cover'd, then strain it and use it, begging Gods blessing, obtaining which undoubtedly it will answer expectations. All these being principal receipts amongst the Galenical tribe. But if these do not produce such

such effect as may be and is expected, despair not; for there is yet other things in our hands which is out of your reach, being Chymical preparations, that will undoubtedly reach and answer all intentions, desires and purposes, the blessing of God concurring! And let not others through their Pride and Covetousness, nor your self, by your ignorance and wilfulness upon any account be kept from using those things that the God of all grace hath provided for you; for although slanderously by a vailed generation of men, Chymical medicines are accounted and reported dangerous, which is the great Bugbear, with which they would fright people, that so they might keep up their bubble: I do assure, I am willing at any time to justify, God bearing me witness, that I never made or prepared a Chymical medicine in my life, neither shall I, but what hath been, and may safely, and without the least danger, be given unto little Children. And so I come to 3. To the Immoderate flux of the Courses, a disease which is not without detriment to many good women.

Womens monthly Courses being moderate in quantity, and flowing in due seasons, are natural; but if they exceed in quantity or come too often, or stay too long, they are to be accounted immoderate, and besides the intent of nature, &c.

Signs

Signs are manifest by the definition, how
ever is known by

1. Bearing of the Patient.

2. Decay of strength.

3. Want of appetite to meat.

4. Indigestion of humors.

5. Ill habit of body.

6. Colour of the face like a dead Corps.

7. Swelling of the legs, and other most
grievous maladies caused by decay of na-
tural heat.

8. Cure. It must begin by blood-letting in
the arm, not all at once, but by degrees, and
so the must bleed plentifully as much as her
strength can bear.

And if the Patient can bear the same, a
Vomit will be convenient, especially if the
patty be prone or apt to vomit: which may
be done with warm water a pint, and Syrup
of Squiles two ounces, tickling the throat
immediately after with a feather. After
which loo this following medicine be given
every morning, and every night, the first and
last thing.

Take the rind of four sower Oranges,
Bilsons and Tormential, of each one ounce, the
outward rind of the Mulberry-tree two ounce,
Plainain and Shepherds Purse of each
a handfull effice and bruise those things that
require it, and boil for a full hour in six
pints

pints of water; then strain it, and add Sy-
rup of Quinces four ounces, the Doſe is half
a pint as aforeſaid, and grimmall's ill ſhew

Outwardly apply a Plaiſter to the belly,
ſpread upon leather, and bound on with the
ointment called *Unguentum Embriſſicū* to be
had at the Apothecaries.

Let them drink Beer and Milk, often
wherein is quenched red hot Steel; and be-
fore Dinner, for ſometimes together, let them
take old Conſerve of red Roſes one ounce,
with one dram of the powder of Egg ſhells,
which ſaid things not often fail, ſometimes
do; and then we muſt come to our higher
Arcanums and ſpecificall medicines, with
which I am provided, and have cured many,
not only old in years, but old in ſcurvy
fluxes; to the praiſe of God I ſpeak in honour.

The next thing is the Whites.

A woman is ſaid to have the whites, the
woman-flux, the flux of the womb, or the
white menſtruals, when extrinſecitious hu-
mors do flow from her womb either conti-
nually, or at leaſt without any certain or-
der or conſiſtence of time obſerved in their flow-
ing, being ſometimes white and ſlegmatick,
ſometimes pale or yellow, ſometimes gree-
niſh and wateriſh by the admixture of ſer-
ous humors: Alſo this diſeaſe is wont
the moſt part to ſeize upon grown women,
and

and those of ripper years; yet are not Virgins
free from the same, so that some have
done ill in affirming that such Maids as are
troubled with this disease have lost their
Virginity; my reason is this.

If Virgins have the veins of their wombs
so large that their wonted courses can flow
through them; why may not the whites
drop out of the same passages, seeing they
are many times more thin and fluxive than
the blood it self; which is an experienced
truth, and daily Practice teacheth as much,
That the most chaste and perfect Vir-
gins in the world have had this infirmity,

Signis. The disease is easily known by
the relation of the party, and is oftentimes
attended with divers symptoms, &c.

1. Paleness of the face.
2. Want of appetite, sometimes with sick-
ness of the stomach.
3. Short breathing and weakness.
4. Swelling of the Eyes.
5. Pensiveness and sadness.
6. Several pains, as the Head, Heart, &c.

Cure. Omitting Blood-letting in this
case, the first thing is to cleanse the body of
the peccant humors; and therefore give this
following Vomit in the first place, viz.

Infusion of *Crataegus Metallorum* one ounce,
syrup

Syrup of Squills half an ounce, mixed, and give it in a morning fasting blood-worms give Posset, and keep warm after it, &c. The next day save one take this Purge: Rosin of Jalap ten grains, Cinnamon in fine powder halt a scruple, mix them and take it in a little Chicken broth, and drink of the broth afterwards; take it in a morning.

After this, all those things I spoke of in the immoderate flux of the Courses may be given; unto which I shall only adde a decoction made with *Lig. vina, Sassafras, China,* and red Rose-leaves, sweetned with Syrup of Coral, Quinces, or Spearmint, of which let her take daily half a pint for a moneth together.

But possible some good woman or other may judge my pains in this disease might have been spared, many having had it for many years without hurt or danger; to such I would say, not without damage: for though in one respect this disease may be called good, because not attended with danger of Death; yet observe, it may be accounted bad, yea a very bad and stubborn disease, forasmuch as the flux of evil humors having once taken this course, is very hardly turned out of its channel, because the womb is the draught of the whole body; so that if this infirmity get head, it may and

commonly death bring many other Evils up-
on the Patient, viz.

1. Barrenness.
2. Falling down of the womb.
3. Exulceration.
4. Cachexia, or evil habit of body.
5. Dropsie.
6. Consumption, &c.

And therefore having those Evils attend-
ing it, I think it concerns me to endeavour
to remove it as other diseases; to which pur-
pose, I have, as for the rest, made provision of
other things, if those directed to shall fail.
And so I pass to the next, and that is

Rage or Madness from the Womb.

Womb-fery is a sort of madness, arising
from abundance of Seed, being Acrimonious
and hot, transcending the bounds of Na-
ture, thereby causing a vehement and un-
bridled desire of carnal imbracement; which
desire dethrones the rational faculty so far,
that the Patient utters wanton and lascivi-
ous Speeches, &c.

Signs may easily be gathered by what is
said; but because it is wont to discover it self
gradually by little and little, I shall briefly
relate its progress; in the beginning, whilst the
party enjoys their understanding, they are
more sad and silent than ordinary, but some-
times with a wanton rowling eye and ruddy
coun-

countenance, especially when mention is made of matters belonging to bodily lust, for then both Breath and Pulse changeth, which hath occasioned sometimes some whispers from me to compose themselves, to some inclinable to this infirmity. Afterwards, when the disease is exasperated, they begin to scold, weep, and ever and anon to fall out laughing; they speak many things without time and reason, out of which no certain sign can be gathered: A while after they repent of their folly, until another fit take them by reason of the inordinate motion of the peccant matter, which observes no certain period in its fermentation, &c.

Cure. The cure of this disease tends to correct the hot distemper of the bowels, especially of the womb, and the blood, and seed; likewise to evacuate the sharp humors, and seminal matter offending.

In order thereto let blood pretty plentifully, and reiterate the same if the person be plethorick or abounding with blood; then give this Purge.

Take of the Pill *Lapis Lazuli* half a dram, oyl of Amber mixed therewith four drops; make it into several Pills, and take them in the morning fasting, drinking Posser-drink after it, according as usually is done in taking Physick; give this twice a week for a mo-

meth together; and in the mean time let the party take of this following Electuary twice a day when she takes no Pills, viz.

Take Conserve of the flowers of Water-Lillies, Violets, and *Agnus Castus* of each one ounce, Conserve of Roses and Lettice, of each two ounces, Coral prepared half an ounce, Syrup of Violets enough to make it into a body. Whey drunk often and plentifully is good in this disease, and Issues made in the thighs and legs. But in regard of the immediate cause, seeing the evacuation of the sharp and corrupted seed may cure this disease; my further advice is, that at the beginning of the disease, before the Patient begins manifestly to rave, or in the space between her fits, when she is pretty well, to marry her; for so the womb being satisfied, and the offensive matter contained in its Vessels being emptied, the Patient may peradventure be cured: but if the party cannot so conveniently be married, or her condition bare not that estate, all lawful means must be used by rubbing or tickling by a skilful Midwife, that so an evacuation of the overabounding Sperm may be.---And if still this disease continue, you may understand other things are to be done with expedition; and therefore as for others, so for this I am not with some secret *Arseum* and Specificall

me-

medicines tryed and experienced to several effectually, to my content as well as those concerned, both in money, Credit and Honour, few reaching this disease but my self as well as the other madness, which men also are liable to, &c. But then next

Is the Mother-fits or Womb-sickness.

When seed and menstrual blood are retained in women, besides the intent of Nature, they putrifie, corrupt, and attain a venomous quality, from which, according to *Galens* Doctrine, vapours are elevated and carried to divers parts of the body, occasioning several Symptoms: the chief going under the name of Mother-fits, the womb sometimes being elevated also. The signs such as shew the disease approaching, and such as shew the disease strengthened. 1. Signs that shew the disease approaching are these:

1. A noise in their lower belly.
2. Belching, or inclination to Vomit.
3. Wearinesses, yawnings and stretchings.
4. A sad look, pale face.

Secondly, Signs of the disease strengthened.

1. A sense of strangling, as if they had swallowed a great morsel, and it stuck in their throat.

2. Stoppage of breath, and suffocation increased.

3. In conclusion, all their vital and animal actions are deprived, diminished, or abolished.

4. And from hence springs Ravings, Convulsions, and other grievous symptoms; but this disease being pretty well known by almost every old woman, I shall say no more as to the signs; but come to the Cure, which is double.

1. In the Fit.

2. Out of the Fit.

Cure. In the fit, those vapours which cause it, are to be discolled and drawn back from the part affected, the humors contained in the womb which send up these vapours (it would be well if we knew which way) must be voided, and the womb, if removed out of its proper seat, restored to the same again.

In the fit therefore let the lower parts be eyed hard and rubbed well, and let her smell to fume made of burnt leather, brimstone or feathers; also oil of Amber may be put about her nostrils, and three or four drops taken inwardly, which is very excellent, especially if you give it in Orange flower water.

Tobacco blown into the mouth or nose is very good, or snuffe Tobacco blown up into the nostrils. And as these things must be applyed according as mentioned, so you must use Musk or Civet, and with a little Cotton put it into the Privities; for as the Iron followeth the loadstone, so doth the

womb follow all sweet and delightful smells; but shuns all odorous scents.

You may also give her *Ag. Hysterica*, Mother or womb-water, two or three Spoonfulls once in one hour; its to be had at every Apothecaries; and if with those things it abate not, then give this Clister, and apply Cupping-glasses upon her hips, *viz.*

Take of the herb Mercury, Pelitory-wall, Mugwort, Peniroyal and Rue, of each a small handful; Caraway seeds, Cummine seeds, and Bayberries, of each two drams, boil all to a pint and an half, and in the straining dissolve *Hiera Picra*, and *Hamich* of each four drams (they are both to be had at the Apothecaries) and so administer, remembering that it be retained some while, but not too long.

Secondly, when the fit is over, care must be taken to prevent the return thereof, which may be endeavoured by the ensuing things. Let her take once in fourteen days, (if season of the year and condition of body not forbidding, half a dram *Pil. Arabica*, with three or four drops of oil of Juniper-berries mixed therewith, drinking Posset-drink and keeping warm that day. And in the mean time keep a Plaister upon the Navel made with *Gum Galbanum*, with two or three grains of Musk in a little wool or cotton in the middle.

And let this following powder be taken frequently, one dram at a time made into a *Bolus* with Syrup of Mugwort, *viz.* Take *Gentian* roots, white, *Daisy*, and *Tormenill*, and round *Birch-wort*, *Chamellion Thistle*, *Bayberries*, *Juniperberries*, *Coriander-seed*, prepared, *Aniseed*, *maſtick*, *Bolt-Armonack*, *Terra ſigillata*, of each two drams, bring them all to fine powder and mix them, then powder alſo of the beſt *Saffron* two ounces and put to it, and ſo take it as aforeſaid.

Note. That if the woman be with Child, you muſt have a care of giving things too venariouſly inwardly; but rather attempt the getting her out of the fit by your outward medicines, for fear of miſcarriage, and uſe the moſt of thoſe ſtinking things external-ly alſo.

One thing more which I would not omit, that is, a beneficial word to thoſe who have husbands, and can have the ſame; that is, that as ſoon as the party is out of her Fit, to admit of carnal conjunction, and that eſpecially if the diſeaſe ſeem to come from retention of ſeed, which may be known, if the Patient be young, of ſanguine complexion, merry, chearful and ſpiritous; when in the hearing of any diſcourſe tending to luſt, diet high, and live eaſie, and having not had imbraces in that nature for ſome time, &c.

I have been the larger upon this disease, because I know it is common and very troublesome, and obnoxious and hard to be totally cured: And perhaps some who may be concerned therewith, have taken many more medicines than these, and that possible along time too, and yet never the better; to such and all others I would say, that sometimes and in some cases, multiplicity of medicines rather hinder than further cure; use these with prayer and thanksgiving according as you are directed, they being principal and choice receipts, and where you have so done, if your desires are not satisfied in order to help, you may know that God being rich in grace, and of great compassion towards his poor creatures, hath not left you destitute of further supply, by helping some persons in such an Art, as is capable to open the bodies of Minerals as well as Vegetals and Animals; and I do affirm, that this disease being of any standing, is not totally to be cured by any other medicine but such as the Mineral kingdom afford, unto which most will subscribe, and I have several times proved; in which respect shineth the efficacy and worth of Chymical Preparations above and beyond Galenical medicines. But that only by way of digression.

Secondly, I come now to speak of the diseases

seases in the Cavity of the Womb, and in order I begin

1. Of the Inflammation of the Womb.

Inflammation of the womb is a tumor or swelling in that part, or some part thereof, springing from blood, that is shed into the substance thereof.

Signs. 1. Swelling heat and pain in the region of the womb, with a continual feavour.

2. Suppression, or diminution of the courses, and their paleness or yellowish colour, with pain in their coming forth.

3. In the absence of them certain stinking and rotten stuff sweats through the vessels of the womb, and bedews the water-gate; wherein if search be made, there will soon be a discovery of the disease: For

4. The inward mouth of the womb will be found to swell, to be drawn inward, and subject to pain, if touched, and the veins of the womb will appear red and inflamed.

5. Heat and pain sometimes in the Groin, Privities, Bladder, strait gut, and Loins, according as sometimes one, sometimes another part of the womb is afflicted.

Cure. Cure consisteth in drawing back the course of the blood to the womb, and diverting it another way; that which is therein must be resolved, and if the swelling tend to supperation it is to be furthered.

Al Glister being given, blood must be drawn from the arm, and repeated twice, thrice, or four times, according to the strength of the Patient and greatness of the inflammation, you may also for revulsion, take rub and tie the upper-parts. If the body seem to abound with evil humors, Purge with Electuary Lenitive, once taken every night. Anoint outwardly with *Galen's* cooling ointment and oil of *Roses*, and use it as often as is necessary. But because this disease comes not often, and must be chiefly directed to as the eye seeth occasion, I shall say no more, it being a very dangerous disease, and requires ocular inspection and manual operation of the most ingenious Physician or Chirurgion; in which sad and dangerous disease as in others, I offer the best of my knowledge and skill; and sometimes means is successful, if the inflammation come to supuration; but then I have observed that usually Ulcers follow, and then they commonly pine away with a lingering Fever, or fall into a Drop sic.

But Secondly, Ulcer of the womb.

Although there may be an Ulcer of the womb without an inflammation following thereof, as namely, from anything that may cause an erosion, fretting or gnawing the substance thereof, yet after a suppurated infla-

Malignum Amicis Or,

inflammation of the womb usually follows
Ulcers, and the signs thereof are these. **W**
1. Sight. **2.** Pain, or biting in the womb or
in the neck. **3.** Voiding of snotty matter or quiter
out of the womb.

3. If the neck of the womb be the place
afflicted, then it is to be known by the par-
ties hand, the Midwives finger, or genital
embracements, in which there will be trou-
blesome pain.

4. If the bottom of the womb have an Ul-
cer, then the pain is felt about the shade, and
the excrements flow most abundantly.

5. If the Ulcer be single and benigne,
the quiter is little white, and not stinking,
but if malignant and eating, the quiter will
be greenish lead-colour, coming away with
great pain and stinking.

6. If it shall arise of the Lechers Pox,
Gonorrhis will usher it in, or attend upon it,
and other tokens of that foul disease will
appear.

Cure. The Cure lieth in hindring the flow-
ing of such humors as either beget or cherish
the Ulcer, to cleanse and heal the same.

Blood-letting in this disease is not requi-
site, except an inflammation be joyned there-
with.

Give therefore twice or thrice a week one
ounce

ounce of *Diacatholicon*, a known Eleſtuary at night, drinking Poſſet in the morning, or broth made thin, which is more proper.

But if the Patient be in ſuch condition that ſhe may and nothing forbid, give in the firſt place a vomit of *Croci Metallum* one ounce, ſyrup of Squils half an ounce, which you may repeat at ſome times diſtance, after either of which give this vulnery decoction.

Take Egrimony, Burnet, Knot-graſs, Plantain, of each two handſuls, Yarrow and Mugwort of each one handſul, China roots, Birthwort roots, Biſſort roots, of each half an ounce, *Lignum viæ* two ounces; boil all, being ſhred, pounded, or ſliced, in three pottles of water, to two pottles; ſtrain it, and drink half a pint every morning and evening, ſweetning it with a little honey, &c. It is alſo excellent in this diſeaſe to drink often warm milk with Sugar of Roſes, and a little honey mixed therewith. There are ſeveral other things in order to cure this diſeaſe, as Injections, Cataplaſms, Ointments, &c. But becauſe they are to be uſed and altered as there is occaſion, which I muſt not lanch in to here: I muſt omit this being work where-in we cannot direct with Pen, as we may by Tongue, at delivery of our medicines upon a moſt ſtrict examination; and therefore I paſs that, and come to

Thirdly, Of a *Scurbus* of the Womb.

It is a hard tumor without pain, bred of thick blood, and hardened in the womb.

Signs of such a swelling bred in the womb are,

1. A hardness felt in the region of the womb and heaviness also.

2. A sense of some weight bearing down, especially when the sick woman stands as though the womb would fall into the water-gate, which is not felt when they sit or lie down.

3. There is no fever nor pain (wherein it differs from an inflammation) or if any, it is very small, &c.

But now I know the question will be, how shall this disease be known for a Mole or false Conception?

For general satisfaction in this case, I aiming at your better judgment and information concerning your selves, Observe

1. That this tumor or swelling usually is brought by womens taking cold, or drinking cold things, when they have their Courses flowing.

2. In a Mole, if the courses flow, they flow disorderly, but in this disease they keep their order: And

3. In a Mole a womans dugs stout with Milk: but in this disease they are extenuated and lessened.

Cure.

The Womans Friend

Cure: Bleeding in this case, first in the arm, then the foot, and afterwards with leeches upon the Hemorrhoid veins will be necessary and profitable, ordering him when, and place where discretely.

Then purge three days in one week with these Pills following. The first day

Take *Pil. lapis lazuli* half an ounce, oil of Amber three drops, make them into Pills, and swallow them in a morning, expecting them to work. The next Dose

Take *Pil. lapis lazuli* two scruples, oil of Juniperberries four drops. And the next Dose

Take *Pil. Arabica* two scruples, oil of *Assafenda* four drops, &c.

In the mean time the Patient may freely drink a little Mul'd Sack or burnt White-wine, only let the spice used be Cinnamon, to refresh and comfort her; after which, to make an issue in one or both legs will be convenient. Outwardly you must anoint with this following ointment.

Take of the gums called *Sedellum*, *Ammaiacum* and *Galbanum*, of each equal quantities, dissolve them with a gentle heat in Vinegar, then strain it, unto which put oil of Lilies, sweet Almonds and Roses, of each equal, Mucilage of Fenugreek-seed extracted with White-wine, one ounce or two, according as the quantity you make: Hens
Gooses

Or,
Goose and Ducks fat, each equal, Hogs-
grease a little, Wax and Turpentine as much
as will suffice, use it with well and tender
rubbing in with a pan of coals. These
things being used in time and order, doubt-
less by Gods blessing will prove success-
full.

Other things there are if these fail, which
as they are too high for you to make, so be-
yond your capacities to administer; there-
fore I pass this, and come in the next place:
which is

Fourthly, Of the Cancer of the womb.

A Cancer is a hard swelling of the body
or neck of the womb, which resisteth the
touch, and causeth a vehement pain as it
were pricking and cutting the part affected;
and if it be ulcerated, it sends forth matter
and quiter, sometimes yellow, sometimes
black and stinking.

Signs. It may be known by the definition
of the disease before rehearsed, and no o-
ther signs adjoynd, only we for full satis-
faction sometimes make use of a womb-per-
spective instrument made on purpose for
our use, in such and some other cases of this
nature.

Cure. This disease is accounted incurable;
being so you may not easily be perswaded of
help and cure, though you are offered the
same.

same. Some persons, to get monies in hand, will promise any thing. Being therefore so dangerous a distemper, I shall forbear any instructions to you concerning this, only drinking of whey a good quantity & pretty often, with two or three drops of Spirit of Variol in every draught, hath been found effectual: after purging and bleeding is necessary.

A palliative cure therefore only is expected; to which end and purpose, and to give ease of that cruel pain, I am not without medicines, but I dare not say positively they will cure this disease perfectly, especially, if an Ulcer preceded, or that be ulcerated. Danger being here, and daily advice being requisite of either an able Chyrurgion or Physician, I rest it here and pass to

Fifthly, Mortification or Gangrenation of the womb. A gangreen is the corruption or mortification of a part, beginning &c.

Signs these. Signs of the beginning of a gangreen are.

1. An unusual heat felt about the part.
2. Horror and trembling upon the Patient.
3. Languishing and quick beating pulse.
4. Often faintings and swooning.
5. The neck of the womb is discovered to be soft, lead-colour, black and carrion-like, and may be prickt or cut without sense.

6. It sends forth a stinking carrion-like smell.

In order to Cure, In this most grievous and mortal disease, because you are not proper subjects in these cases I must be silent, only I have holpen you by the signs delivered, that timely you may it fearing these things look out for help.

And let me tell you, I am not without Authority to assure you that women have been cured of this disease, sometimes the gangrenated place falling of it self by application of proper medicines; and sometimes hath been cut off by suitable instruments, and the womens lives saved, the blessing of God concurring with both remedies and operation.

Sixthly, Of wombs, wind, water-swelling or Dropsie of the womb.

It is a blowing up of the womb, sometimes to a greater bigness, sometimes less, causing the belly to swell as in other Dropsies and being with Child.

Note. There is a twofold Dropsie of the womb, one from wind, like unto that called Timpany, another arising from a wheyish and watery humor answering to the Dropsie of the belly called *Ascites*.

Signs. In laying down which, looking upon it as very necessary, I shall enquire into a threefold question.

1. How

1. How this particular Dropsie of the womb, may be known and distinguished from that of the whole body.

2. How this particular Dropsie of the womb, may be known and distinguished from a woman being great with Child. And

Thirdly, How this particular Dropsie of the womb, may be known and distinguished from a Mole.

In answering these three questions, you may gather the distinct signs of this peculiar Dropsie of the womb subject only unto women.

1. How may this particular Dropsie of the womb, be known and distinguished from that Dropsie of the whole body.

Ans. It is distinguished from an universal Dropsie of the belly, in that the womb-dropsie swells chiefly the lower part of the belly, whereas the universal dropsie distends equally the whole belly in all the parts thereof.

Again, in the womb-dropsie paleness and falling away of the flesh of the whole body are not so soon discerned, as in the universal dropsie, in which also for the most part there is evident thirst and driness of the tongue, which are not found in the womb-dropsie.

Again, in the womb-dropsie some wind breaks out of the womby fits through the

privities, or else a little water comes away sometimes, which evidently declares that wind or water are contained in the womb.

Quest. How may this particular womb-drop sic, be known and distinguished from a woman great with Child.

Many good women were deceived in this case these last two years, and I am afraid more will be this year ; I speak to my own knowledge, and have to several told them what, after some time they would, and not before, embrace for truth, who at their reckonings expiring came furt herto enquire; which trouble of enquiry, if you mark, I save you, by what follows in answer to this question.

Ans. When a woman is big with Child the swelling is not so even and depressed, but it is sharp, buncheth out, and seems greater about the Navel than elsewhere.

Secondly, In greatness with Child after some months women are for the most part somewhat better than they were ; but the drop sic of the womb, the further it proceeds the worse it grows.

Thirdly, In greatness with Child the child is manifestly perceived to stir after the third or fourth month, which is not in the womb-drop sic. Yet observe, (and this is that which deceived so many.) It falls out sometimes, a certain palpitation or motion is perceived

ceived in the womb in this disease, but it is distinguished from the moving of a Child thus.

The moving of a child is more even and equal: the moving of a child is perceived in divers parts of the belly; that motion felt chiefly in one part thereof: the motion of the infant in greatness of child, inlargeth it self weekly more and more, and is to be caused by a warm hand or cloth more than ordinary:

Fourthly, In women with child womens dugs swell, but in the dropsie of the womb they sometimes are extenuated and become smaller, if not, they continue at one stay.

By these signs well heeded any understanding woman may give a near guess, whether she be a true Mother, and would have it saved, or of no concernment, and so would have it destroyed; for as the Mother by her affection signified to *Solomon* whose child it was, so this by its motion and other signs signifies of what lineage or generation it is, and so accordingly may be delt withall.

3. *Quest.* Is, How the womb-dropsie may be known from a Mole or false-conception.

Ans. That in a Mole women find a kind of heaviness in their wombs, which is not so felt in womb-dropsie; and when they lie on one of their sides they perceive the weight

of the Mole to roul like a stone to that side.

Again, in a Mole, violent flux of Courses come, sometimes by fits; namely, every third or fourth month, which happens not in the womb-dropsie.

Again, in a Mole, the dugs swell and sometimes have milk, which is not thus in a womb-dropsie. I have been the larger in these things, because I judge them worth your knowledge, and are of a great concernment to you.

Now then, if you by these signs and tokens find your selves to have the womb-dropsie at any time, and are sure you are not with child (for blood cries high) then for the removal of it use these things following with prayer and supplication.

First then, give this Vomit.

Take of the infusion of *Crocus Metallorum* one ounce, syrup of Squils half an ounce, mix them and give it in a morning warm, drinking Posset sometimes after it, &c.

A few days after give *Pil. Arabica* half a dram, oil of Juniper berries three drops mixed. Let her swallow in them days between the Vomit and the Pills six Pepper corns every morning fasting. After one days rest after the Pills, take this following.

Take roots of Smallage and Maddar, of each two ounces, Sayin, Feverfew, Peni-royal,

royal, Germander and Mother-time of each one handful, Carraway and Carrots-seed of each half an ounce, Saffron and Cinnamon of each one dram, boil all together, being sliced, bruised and stirred, as they require in Mugwort-water three quarts to two quarts, strain it, & add to the remaining part honey or Sugar sufficient to make it pretty toothsome, the Dose is a quarter of a pint every morning fasting, using exercise after it.

Drink every night going to bed a small glass of Doctor Stevens his water, outwardly the belly must often be anointed with oil of Dill, Rue, Wormwood, and Southernwood.

Glisters also are to be administred, made of the decoction of Wormwood, Peniroyal, Rue, Centaury, in which Glisters dissolv two drams of *Elect. Theriaca Diatesaron*. These things being duly used, and the disease not overcome and expelled, other things there are which you cannot be directed to, the use of them being out of your Element; yea, and other medicines there are also, some of which I have in my custody, which will assuredly by Gods blessing extinguish this disease totally, and I have sufficiently proved the same in these last years; which as I am willing to mention, so also I am as willing to part withall for the good and benefit of poor creatures.

Look to this disease as timely as you may, and many of those inconveniences that do attend it may be prevented. But

Seventhly, Of the falling down of the womb.

When the womb loseth its natural situation and falls downward to the water gate, the disease is termed the falling down, or slipping forward of the womb; except sometimes by its coming forth too far; and by the distemper of the air, this disease is more unhandsome and troublesome than mortal; and besides, hath only this ill conveniency that doth attend it, it hinders conception.

Signs. Signs whereby this disease is known are evident to the sense. For

1. The womb is found sticking in the water-gate, like a Hen or Gooses Egg.

2. It is attended with a perceivance, with a weight pressing upon the water-gate, especially when the Patient stands upright.

3. When they sit or go to stool, a vehement pain is felt about the privy parts and the hanch-bone.

4. Urine comes away by little and little and makes the womb smart as it comes.

Cure. A Glister being given to discharge from excrements, and water being made to discharge the bladder, the womb is to be restored to its proper place; after this manner

let the woman lie along upon her back with her thighs wide asunder, and her knees drawn upwards, then let her or another with her or their hands thrust her womb inwards, and force it gently still upwards into the neck, so as to turn it inwards as it goes, till all is returned within the cavity of the belly which should contain the same. But observe, that if the womb-fallen be swelled so that it cannot enter the cavity of the belly, the swelling must be in the first place removed, which may be done with a decoction of Beets, sprinkling it a little after with Vinegar and Salt; the swelling being abated, and the womb reducible, let it be anointed with Mucilage of Comfrey roots, or with an infusion of *Gum Tragacanth*, being anointed, strew it with powder of *Bistort* root and *Mustick* beaten very fine, and so put it up.

After it is replaced, the woman lying in her bed a little bending with her thighs gently stretched out, resting or being cross one another, let her abide in this posture sometime, and put in at the water gate a little Wool, Cotton or sponge wet in red wine, and use sweet scents to her nose, and stinking to her privities: And then every day let her take of this powder following, one dram at a time in red wine, forbearing for a time carnal embracement and hard exercise.

Take *Bistort* roots in powder one ounce, Mirtle leaves and Garden Parsnip-seed, of each two drams, shavings of harts-horn half an ounce, red Coral two ounces, mingle them being well powdered, and take as aforesaid.

Observe, of this disease you must not expect help suddenly; and the more patience is required if it be caused (as sometimes it is) by the unskillfulness of Midwives, and hardness of labour.

Notwithstanding I know the disease is curable, and some have been holpen by a secret I have not long since attained unto, together with some other things done and given, as directions tending thereupon; though in a bad case the womb coming out of the body as big as my fist, and they no longer at ease than they went continually with a truss.

Therefore if those instructions shall fail that I have given you, you may remember there is notwithstanding provision made for you through Gods goodness, for your well-being.

Eighthly, Of the womb shut up, or imperforated. Virgins that have their wombs closed up, are said to be imperforated, like a Cask of liquor having no hole to put in a spicket.

Now the closure of the womb is wont to be in three places, viz.

In

In the inner mouth of the womb.
In the neck of the womb. And
In the outward mouth of the womb,
next the water-gate.

Signs. This disease, according as the place that is afflicted, is more hard, or more easie to be discovered.

If the closure or stoppage be in the outward orifice of the privy, it is discerned by seeing and feeling.

If the closure or stoppage be in the mouth of the womb, it is not discerned till the courses begin to break out; for when the time of their monthly purgation is come, pains and gripings are felt in the region of the womb at certain periods of time, with a sense of weight, yet no flux of courses follows. Here note the conjecture will be more probable, if the Virgin be of a good habit of body, not troubled with obstructions.

The disease persevering, their wombs swell so that maidens seem to be with child, and sometimes their whole body swells, and seems sometimes to be black and blew colour through the abundance of blood; and untill I made a narrow inspection in these things, I my self, as well as several others have sometimes mistrusted some maidens honesty, when there hath been no real occasion.

But

But if the closure or stoppage do possesse the neck of the womb, it is perceived in the first carnal conjunction, because it doth not admit the mansyard.

Note, for a right and true understanding of this disease, a skilful Midwife, man or woman is required, who by their hand can give a near guess thereof.

And some supposition there is of this disease, when the mans seed doth plentifully slip away as soon as it is cast in; though sometimes that is occasioned also through some preternatural humor abounding, and having recourse to those parts, causing the womb to be more moist than it ought to be, thereby hindring it from retaining, what it ought in order to conception to imbrace.

The closure or stoppage of the inner orifice of the womb is accounted incurable, by reason no instrument can reach the same, howbeit it hath been attempted sometimes with good success.

But the other closures or stoppages are accounted curable, and many have been holpen, and afterwards been well imbraced by their husbands, &c as other women conceived, and brought forth Children.

But directions in this case you may not expect, the chief cure lying in handy operation; neither need you dread or fear the work,

it being of no great difficulty or danger, being managed by a skilful Artift, and the blessing of God concurring.

And so I have ended the diseases of the cavity of the womb.

And so I come now in the third place, to say something of those diseases which are in respect of Conception, breeding and bringing forth.

The first is,

Of Barrenness.

This word barrenness in this place is to be understood in a large and ample signification, so as to comprehend all kind of impotency, and every impediment of conception; namely, when a woman at such an age, in which she ought naturally to be capable of conception, and using the company of a man, doth not conceive.

Here note four things.

1. That a woman in her genital imbracements, ought conveniently to receive the maies seed into her womb.
2. That she ought to retain the same for a convenient season.
3. That she ought to cherish and preserve the same in her womb. And
4. That she afford fitting materials from the Embrio or first-conception, and duly to augment the same as need shall require.

Now

Now if the woman receive not the seed, if she retain it not, if she preserve and cherish it not, if she nourish it not so as to increase and grow; these are impediments to conception, and therefore for your sakes for whom I write. I will not spare to give you the signs of barrenness, according to these four sorts of causes propounded, because in what I do in this particular I aim at the good of others as well as my self.

1. Therefore I have told you that a woman in her genital imbracements ought conveniently to receive the mans seed into her womb.

Signs. Hindring of reception of the seed is not hard to be discovered; for observe, it is occasioned by

1. Tenderneſs of age, as also over elderly ſtate.

2. Evil constitution of thoſe parts which border upon the womb, viz.

3. When women halt or have crooked leggs, their Crupper-bone depreſt or are over far.

4. Hatred between man and wife, and ſo I may bring in crooked conditions, as well as crooked leggs. Look to it women.

5. Particular diſeaſes alſo may hinder the reception of ſeed, as tumors, ulcers, obſtructions, cloſures or ſtoppage, and theſe may

may be known by search of the genital parts, by an ingenuous man or woman skilled to that purpose.

Secondly, I have told you that she ought also to retain the seed for a convenient season.

* Signs here are evident, the woman being sensible thereof.

Having a very moist and slippery womb, &c. But the next head will explain this.

And because that requires more exquisite search and knowledge, I pass this and come to

3. I have also told you, that a woman ought to cherish and preserve the seed in her womb; the causes therefore of corrupting the seed in the womb, thereby hindring its nourishment and cherishment are four.

1. A cold distemper of the womb.
2. A moist distemper of the womb.
3. A hot distemper of the womb.
4. A dry distemper of the womb.

The true and general signs of each of which, I shew you

1. A cold distemper of the womb is hereby known.

1. The woman longs not after carnal imbracements, and feels little pleasure therein.

2. Her face is soft, whitish and cloudy.

3. Her

3. Her feeling is dull about her share, loins and thighs.

4. She voids thin and crude seed, and with little pleasure.

5. Her courses are stopped or come very sparingly, being pale and discoloured, and keep no constant orderly time, &c.

2. A moist distemper of the womb is known.

1. By the *lax flagi*, and soft habit of the womans body.

2. Her much spitting and waterish stomach.

3. Frequent and almost continual flux of whites.

4. Plenty of courses also, but thin and watery.

5. No appetite to fleshly conjunction.

6. Heaviness of her loins, apt to miscarry and plenty of urin, &c.

Thirdly, A hot distemper of the womb is known.

1. By the manly and strong habit of the womans body,

2. By a ruddy countenance and black hare, both of head and eye-brows.

3. She is frequent, disposed to be angry and thirsty.

4. Her urin little and courses few, but sharp, doing sometimes dammage to the secret passages.

5. Their

5. Their privities itch, and they are prone to carnal imbracements, and suddenly void their seed.

Fourthly, A dry distemper of the womb is known,

1. By the small quantity of the courses;
2. Drying, itching and chopping of the mouth of the womb.
3. Little excretion of seed in genital imbracements.
4. Trouble sometimes arising from over-much carnal conjunction, as also leanness.

If the seed be corrupted, and barrenness caused by witchcraft, all other signs will be absent, which are wont to declare the natural and manifest causes of barrenness; there will be likewise some alienation of minds between the married couple, of which neither of them can give any handsome account; neither can either of them but seldom shoot forth their seed, and when they do, it is not without labour and difficulty.

Diet or poison that extinguish seed, if they have been taken, may come to knowledge by diligent questioning of the woman and those that usually are about her.

Lastly, Malignant diseases, such as are of power to extinguish the seed, as Leprous, Manglers, the Whores Pox, and such like, are known by their proper signs.

Note that those couples who are of one constitution, and so consequently (if not altered by means) their seeds, both thick, or both thin, both hot, or both cold, have seldom children.

Now to know whether a woman be naturally barren, is a certain hidden disposition and very difficult to unfold, Authors have left many ways to try; yet finding no certainty in them, I was resolved to have past them in silence; but considering that some might wish otherwise upon the reading hereof, I shall set down three ways, that whoever is so disposed may try them, and accordingly speak.

Hippocrates saith, if a woman conceive not, and thou wouldst know whether she will conceive or not, let her either receive some fume, or put the body of *Galbanum* softened at the fire, tied up in silk with the thread to make fast about the thigh, or Garlicke; if the smell, or her head or mouth smell of the same thing, she is pronounced fruitful.

Note. It must be done at night, and the tryal to be next morning.

Secondly, *Amarus Lusitanus*, commends this following as a most true sign; he takes a draine of a hairs runnet which dissolved in warm water, he gives the woman to drink, being

being in a bath of hot water, and fasting, if the woman do then feel pains in her belly, he saith she is fruitful, if not, that she is barren.

Thirdly, others commend the urine of the woman to discover and manifest this doubt, using it thus, being put into a convenient vessel, steep Barley therein, which Barley if it grow within ten dayes, they count in a sign of fruitfulness, if not of barrenness, and some do pour the water upon Bran or Fenugreek, and take it for a note of barrenness if any worms breed there.

And these be all to this purpose. Those that have an occasion, and are disposed to try, they may without damage, danger, or any great charges. But sometimes it so happens, though the woman most usual, that the man is the reason of non-conception or generation; which we shall diligently consider and lay down some manifest tokens of discovery, for it would be in vain in that case to prescribe medicines and directions to the woman, she being not the proper subject.

Barrenness proceeding from the man (for I must not favour my own sex no further than it may be with conveniency) may be known.

By the diseases of the genital parts, as inability to raise his yard, want of seed, swelling of his stones, running of the reins,

2. By his being faint hearted and womanish by nature, and be slow in casting forth his seed, and that be cold.

3. If he want a beard, and have little or no lust to carnal imbracements and perceive very little pleasure therein.

These are signal tokens and discover unto us barrenness in the man, as well as the other in the woman.

I come now to the curative part; only I must mind you of this, that you may not expect here variety of medicines, according as the disease proceeds from this or the other cause, which the signs aforesaid discover, no, that would be too large, but only such a medicine as is suited and fitted in order to this business for all sorts of barrenness, only in that barrenness from the wombs closure it to be understood, something else is to be done there before the medicine be used.

Cure. Take *Eryngii* roots and *Satyriion* of each four ounces, *Ameos* seed, *Rocket* seed, *Water-cresses* seed, of each two ounces, *Filbert-kernels*, *Pine-kernels*, and *Pissachios* of each one ounce, two pair of the stones of a *Bore-pig*, *Mace*, *Cinnamon*, *Cloves* and *Ginger* of each two drams, beat, bruise and slice, as they ought to be, and then put them into a pottle of *Muscadine* mixed with a quart

quart of old Sack, cover it close, and let it boil softly to the loss of a quart, strain it, and let the woman drink a quarter of a pint three times a week going to bed, and in the morning following let her company with her Husband; and observe, that as soon as her husband is passed from her, she immediately cross her legs putting a warm cloth next her body, and lie a full hour afterwards, and never to taste her husbands benevolence in that nature, but of those mornings which follow after the drink.

Many more directions are to be given in this point, only necessary it is, that the parties may be known, because directions of this nature must be varied; as there may be occasion either in the one or the other.

And certainly, if women were so wise as to admit or look out, there are but few that are barren, but might by God's blessing be holpen; thereby we hope to bring joy to Parents, and a better life of love between party and party, which sometimes occasions great differences, or at least clouds happiness; for the general tone is, *Give me Children or else I die.*

And herein I speak the more confidently, because never yet any one failed of cure that came to me upon this score, that were willing, diligent and patient in taking my

medicines; whereof that aforementioned was ever one, and observing those rules, and directions that I laid before them.

Secondly, Of acute and chronical diseases of women with child, the acute and chronical diseases of women with child are the same in essence or nature, and have the same signs with the like diseases in women not with child, or in men; wherefore I must not run out here to the signs of those diseases that are incident to women with child, or to speculate there upon, they being to be found else where.

But although the signs as aforesaid either in the one or the other differ not, yet the cure of the aforesaid diseases in women with child doth remarkably differ in point of Diet and Physick, and especially those two grand remedies, blood-letting and purgation. As for matter of diet, a more fuller and larger diet may be allowed unto a woman with child under a disease, than to others, and that in regard of the infant; yet care must be taken also that the diet do not exceed, so as to heighten and augment the feaver; however remember that error in this point, which is in point of fulness, is the more tollerable, for recovery is chiefly to be expected from the strength of the mother and child.

As for bleeding and purging, they are allowable, and frequently practised by me, and many other ingenious and sober Doctors, with very great and satisfactory success; the error about it I refute at the latter end of my book, and therefore here shall only say further.

That the time when, and the quantity, which are the things of enquiry in this case; for at sometimes there may be more blood taken than at other some, and so likewise at some times there may be a bigger Dose given than at other some.

But in these cases I shall be silent, because I would not encourage any woman whatsoever to these things without the advice of a sound, judicious and conscientious Doctor, fearing, they miscarrying, they should endeavour to hide and wrap their action in that nature, and attribute their sin upon that occasion to this little book of mine, which I writ for contrary ends and purposes, viz. their good happiness and advantage in this life.

But then thirdly, of abortion or miscarriage, Abortion or miscarriage is the bringing forth of an imperfect or unripe child, and consequently, a child dead in the womb is not counted an abortion till it be excluded; so whether a live or dead child be brought forth, not being ripe, nor having attained to

the just term of growth which it ought to have had in the womb, it is to be termed an abortion or miscarried child.

Signs. The signs of present abortion are manifest of themselves, but such as go before abortion or miscarriage, and do prognosticate the same, are these.

1. An unusual heaviness of the loins and hips.

2. A lothness to stir, with loss of appetite.

3. Shivering and shaking coming by fits.

4. Pain in the head, especially about the roots of the eyes.

5. A straitning of the sides, and of the belly above the Navel.

6. The flaging or failing and extenuation of the Dugs.

7. Plenty of milk roping from the dugs voluntary argues miscarriage.

8. Frequent pain and almost continual about the reins and loins reaching toward the share, with a certain endeavour of going out or pressing down of the womb.

And observe, in this latter sign flowing from the womb, if any pure blood or wheyish matter, or water follow the afore-said pains and endeavour of coming out, miscarriage is not far, and at that time notice being taken the situation or posture of
the

the child is changed, for whereas it lay high and possessed the middle of the womans belly like a Sugar-loaf bearing out, it is now gathered round like a foot-ball, and rowled down towards the water-gate, and then sometimes, though not alwayes, there follows grievous symptoms, as shivering, trembling, palpitation of the heart, swooning and a-bounding in bleeding, &c.

I have been the larger upon those signs, because I would willingly instruct women for their good; for by these truly and wisely observed, miscarriage and all those dangerous consequences which attend it may be prevented by timely using remedies suitable and fitting; which brings me to the cure, &c.

Cure. The cure consisteth in preservation, for that which is past cannot be helped. And

The preservation from abortion or miscarriage hath two principal parts or heads.

The one concerning the woman before she is with child, the other when she is with child.

Before the woman is with child, all evil disposition of body which are wont to cause miscarriage must be removed, as fulness of blood, badness of humors, and peculiar diseases of the womb, &c.

Concerning all which advice must be taken of some able Doctor with suitable medicines;

dicines; for this would be too large a field for me at this time to walk or take a turn in. But then

When she is with child, how to prevent her miscarriage, I shall here insert that which may do good and be serviceable.

Besides then that medicine which I have already given for the stopping the overflowing of the courses, which is excellent in this case, being taken as is there directed, I shall add,

Take *Kermes* berries, and *Tormenil*, and *Bislore* roots, of each halt an ounce, *Mastick* two drams, *Date* stones and shavings of *Ivory* of each one dram, powder them, and mix them into the form of an *Electuary* with *syrup* of *Coral*; and then mix that with *Conserve* of red roses and *Quinces*, of each two ounces; take the quantity of a *Chestnut* three times a day, morning, at four a clock afternoon, and at going to bed.

Hang an *Egle* stone, *Jasper* or *Smaragd* stone about the neck. or a piece of *Coral* in *Tiffany*, make a *Plaister* with those *salves* called, viz. *Emp. pro Matrice & Contra Rupurum*, of each alike, and apply it to the region of the *shere* and *loins*; and to the end that the woman may receive good and benefit, she must rest her self, and keep her self as quiet as possible she can both in her body and

and mind, also she must abstain from genital imbracements, &c.

Moreover this I have observed, that by the best and highest graduated means that could be gotten, sometimes miscarriage will not be prevented without blood-letting; therefore sometimes to some persons, to prevent from this evil, blood-letting is absolutely necessary; yet I dare not say but I have holpen many without bleeding, by some secret *Arcanums* and specificall medicines safe to be taken, that my industry in the Art of Chymistry hath made me master of, God blessing my endeavours.

But thirdly, of hard child-birth.

Hard travel in child bearing, is such as keep not the due and ordinary laws of nature, taking up longer time than ordinary, and accompanied with more vehement pains than are usual, and other more grievous symptoms.

Signs. Hard travel is known both by the childing woman, and by the assistants; but especially, by the Midwife,

1. If the woman continue longer time than ordinary in labour, as two, three, four, or more days, whereas a truly natural child-birth ought to be accomplished within the space of twelve or twenty four hours at farthest.

2. Its

2. Its a sign of a hard labour, if the womans pains be weak, and are long before they return, and that more especially if her pains be more about her back than privities.

3. If the woman be weak, and the child weak, moving slowly, or be either too fat or too lean, usually there are hard labours, or be crooked also.

4. Sometimes hard labour is occasioned by the diseases of the womb.

5. Sometimes from the greatness and false situation of the child, and

6. Sometimes also hard labour may be guessed at, if the water flow from the woman or part of it, before its true time, which ought but immediately to precede the birth; for this signifies that the after-birth is stronger than ordinary, which can hardly be broken, &c.

Cure. In pity to poor women in this case (though occasioned by sin.)

I shall lay down some choice and excellent observations and medicines in order for their good; not at this time at all meddling with any directions to, or manual operation of the Midwife.

The observations are these.

1. Let the woman lay off all her rings, yea, and those that are about her also.

2. Let her forbear eating any thing that is
astri-

astringent or binding, especially at that time.

3. Let her endeavour to be as chearful and lively as possible she may, for sleepiness and sottishness do slacken the endeavours both of mother and child.

4. Let her also keep her mind free from fear, passion, sadness, anger, wroth, &c.

5. Let her have a Midwife of whom she hath a good conceit, and let no woman be about her, that there is the least cause of suspicion of prejudice or non-affection.

6. Let her not stir unseasonably, nor agitate or move to and from unduly, fearing it may prevent the child issuing in a fitting posture.

7. Let her have her husband, if she require or desire it, to come into the room to her, as often as the man may be rightly constituted, and the nature of the work will permit; I do not know whether a man kissing his wife at that time have any vertue in it or no, but this I know for a certain truth, that many good women, some I could name, have suffered abundantly in this case, yea and some so much, that their lives have been lost thereby; for being denied this priviledge, they dying, if not undelivered, yet not till all is gone and spent that should afterward revive and comfort her, and she nearer to the grave than a bed.

I lay down this the rather, because there hath been such evident good success upon the mans presence in several deliveries even immediately, that it's a pity it is not, if serviceable to the woman, wisely and discreetly put in practice no other: And besides, because I know no substantial reason or ground either from Scripture, History, nor nature, why a man rightly and duly qualified, should not have and enjoy that priviledge at convenient seasons to visit his wife, as in any other dangerous sickness or distemper.

Weigh what I say well before you judge.

8. Let her keep her breath and retain her strength till the right and true time of travel comes: This I intimate, because there have been many, I have known some, that have suffered upon this account; especially young women, who think they are bound, and that it is their wisdom to do as the good wives bid them, and its common amongst them though but stragling, degenerate and wild pains, to bid them stop their mouths, hold their breath, and strain downwards: whereas indeed such pains should be let pass without such observation; and the woman not put to spend her spirits and strength till it may do her good, viz. when the water is complete and judged ready to, or hath broke, then let her strive and strain what she

is able and not before, fearing if she do, when that time comes, her strength and spirits may be impaired, and for want thereof the child may not immediately follow the water, and so those places which then, and by that were made moist and slippery, will afterwards become dry and more straitned, and so consequently longer time, for the birth of the child and pain of the mother may be expected; therefore observe it.

The next thing is the cure or help by medicines.

I shall lay down three, with this observation, that none of them be given till such time the Midwife assures the water is compleat or broken. The first is,

Take oil of sweet Almonds and White-wine, of each two ounces, Saffron and Cinnamon, of each twelve grains, Conf. Alkermes half a dram, syrup of Mugwort one ounce, Chymical oil of Asafadita two drops, mixt, and make a potion. Another is,

Take Ditany of Crete, Birthwort roots, and cakes of Myrrh, of each ten grains, Saffron and Cinnamon, of each twelve grains, Conf. Alkermes half a dram, Cinnamon water half an ounce, Orange flower and Mugwort water, of each one ounce, Chymical oil of Juniper berries four drops, make a potion. Or

Thirdly, Take of Chymical oil of Amber
twelve

twelve or fifteen drops in a glass of wine, or Chymical oil of *Cinnamon*, four or five drops in a glass of wine. Or

Chymical oil of *Saffron* seven or eight drops, or extract of *Saffron* five or six grains in a glass of wine. Or

Balsom *Naturale* six drops in one ounce of Syrup of *Savine*, &c.

And these or any of these, are very good things and proper administrations, being given as afore directed. Indeed there is one thing more, which I at present forbear to name, for good reasons best known unto my self, which indeed is an infallible remedy to give women speedy and easie labours, being given as is and shall be directed: Concerning which I am bold to say, that many womens and childrens lives might be saved in a year, by the taking of the same, it being an experimental medicine, fit and worthy to be had in every Ladyes, and Gentle-womans, and Midwives Closter, to give and administer to them that are not able to give to themselves, and for all big-belly'd women, and especially those who use to have or fear hard labours. I say it again, that by Gods blessing nothing but great things in this case hath been done by, and may be expected from it: And although it be scarce to be had, and the preparation sometimes difficult,

ficulty; yet I am, and have been, this twelve month, endeavouring to make my self master of a considerable quantity, and my labour hath not altogether been in vain. And so I come to the next thing; only I must mind you of two things, one of which should indeed have been done before; accept it now, i. e.

Sneezing either naturally or artificially by medicines, is sometimes very good, and may not be forbidden to a woman labouring with a living or dead child. To comfort the woman, she may take now and then a little burnt wine with a blade or two of *Cinnamon*, a little *Alkermes*, and sweetned with syrup of *Gilly-flowers*: what I have further in this case is to Midwives, to whom I shall dedicate a Tract alone, and be willing therein to learn them something that are willing to learn, that so they may officiate themselves, and do the work without the assistance of a man at such times, as there is, not absolute necessity. But till then, and there is information in the point, Let me advise all Midwives not to juggle nor bogle in their work, or stand upon terms of honour to the loss of mother or child, or both, as it hath been sometimes to my knowledge.

But things being out of their reach and capacity, let them submit wisely and discreetly

to them who are more able; and let not the presence of a man in such a business as this is, scare or amaze a woman, but let her submit her self in the fear of God, in which fear let the man work and operate; and the blessing of God attend all such operations, &c.

Fourthly, The next thing in order is of a dead child.

In foretravel of child-birth, by reason of great and long labour, the child is oftentimes killed, and sometimes before a womans pains come upon her, through some preternatural accidents, &c.

Signs. 1. A dead child is known when the motion thereof ceaseth, which either the mother did feel, or the Midwife perceive by her hand laid on, or either warm and strengthening things, which were wont to awaken and rowse up the powers thereof, when they were in a slumber or stupified.

2. The mother finds a greater sense of weight, with which and pain of the belly they are troubled.

3. When the woman turns from one side to another, she perceives the child to roul or fall from one side to another like a stone.

4. The lower part of her belly feels very cold, their eyes hollow, face pale, dugs flagging, and at length a stinking moisture like blood flows from the womb, their belly

elly is blown up with vapours, a filthy smell of the womans breath, and the body all over smells unpleasingly. And

5. Mark this, if the after-birth be excluded before the child, it is a certain token that the child is dead in the womb.

Cure. For cure hereof, it consists wholly in the exclusion or extraction of the dead child; and because handy-work and operation is to co-operate with internal medicines, I forbear to mention any, supposing he whose imployment it is to do the business, is of my mind, to make use of his own remedies.

However, all those things may be given as hopeful ones, in the case of a dead as well as a living child; I mean those things I spoke of in order to help a hard labour, in the chapter fore-going.

Men fit for either of these two difficult works, as to clear a dead child from a living woman, or to take a live child from a dead woman, as is sometimes done, and is possible; they had need be men fearing God and eschewing evil, always minding and labouring, in the discharge of their trust or work, to keep a conscience void of offence, both towards God and towards man, remembering that saying of the Holy Ghost, *That all things are naked and open unto the eyes of him with whom we have to do.* F 3 5.

5. Of the after-birth retained.

In a natural birth, commonly the *secundine* or after-birth is excluded presently after the child; yet sometimes it is retained in the womb or part thereof, notwithstanding the Midwives care, by which means the mother is in great danger of her life.

Signs. Signs of the after-birth retained are needless, it being apparent of it self; yet sometimes a bit or piece thereof is severed from the whole & retained, which is not so easie to be known, but may be known and apprehended.

1. Because the womb after the birth doth yet labour to cast something forth, although these endeavours are not so great as before.

2. There is perceived in the womb a sense of pain and heat.

3. After certain days, a filthy and carrion-like smell exhales from the womb.

Cure. These things in wisdom may be given and administred, that are propounded to help a hard labour, and expel a dead child; to which I shall adde this, which hath proved very successeful. Take of the tops of green *Lovage*, stamp them, and straine out the juice with a little *Rhenish* wine, add thereto ten drops of oil of *Juniper berries*, and so give it sweetned with syrup of *Berries*: But sometimes so it is, that without the hand of a skil-

ful

ful operator this disease cannot be moved; therefore I advise not long delay, before such an one in such a case be made use of, the consequences that attend this distemper being dangerous, which will be the ready way of cure, they doubtless being provided with some specifical remedy to help also in the case.

6. Of immoderate flux of child-bed purgations.

The immoderate flux of child-bed purgations, is not to be estimated from the quantity or the time of continuance, because that in divers natures, ages, and courses of life, it is very different: But from the ill-bearing of the woman, and her weakness there-from arising, &c.

Signs. Signs immoderate flux of child-bed purgations, is known as hath been said, from the strength of that woman that is dejected through the exhaustion of her spirits, that issue with the blood, as also from

1. The blood being much clotted.
2. The Patients loathing of Meats.
3. Being pained under her short-ribs, and feeling a distention of her belly.
4. Her pulse is weak and frequent.
5. Her sight is dimed, and she hath a noise in her ears.
6. She is subject to swooning and Convulsions.

These symptoms concurring and agreeing, look out for help speedily, for delays in this case are very dangerous.

Cure. Observe, let her eat a thickning diet, as Panadies, Gellies, Rice, Calves-foot broth, Pears and Quinces boiled, roasted flesh and not boiled. Let her have plenty of meat, but a little at a time; let her drink be water, wherein steel or gold is quenched, or in which a little *Mastick* is boiled. Let her superior parts be rub'd and bound. Let her bathe her hands in hot wine, in which a little *Alkermes* is mixed, and let her belly be moderately well swaddled.

These things being observed, but expectations not answered; besides, what is said before in the immoderate flowing of the courses, which is good here, you may give this.

Take blood-stone four scruples, powder of *Bole-armoniack*, red Coral, prepared Pearls, of each one dram, seed of *Plantain*, *Coriander* prepared, and grains of *Sumach*, of each two scruples, mix all, being reduced into fine powder, of which let her take one dram, with a decoction made with Knot-grass, and Shepherds purse, sweetned with syrup of Quinces.

Let her have a Plaister laid all over her belly, made with *Ung. Comitissa*.

These things being administered, and the
flux

flux not abated, you ought with all imaginable care, diligence and speed, seek out for further advice and supply, from them who are masters of higher and powerfuller medicines in this case.

And because I writ for the good and benefit of all my good Country-women, as also because I have found these things worthy of my observation, you may take notice touching the sleep of a woman in this case; that while the blood flows plentifully, the woman must not be suffered to sleep, for many by that means are taken away, because the natural heat retiring inwards, increaseth the flux.

But if sleep in such a case cannot be avoided, then take this counsel; that some body be there by her all the while, frequently feeling her pulse, and marking and observing her breath.

7. Of suppression of child bed purgations.

The good and happy success of child-bearing, doth especially depend upon the convenient and orderly flux of the courses, or child-bed purgations, seeing the impurities which have been collected in the veins of the womb, during the nine months time of the womans belly-bearing are wont to be avoided by these evacuations; but if they be suppressed wholly or diminished, infinite

72 *Mulierum Amicus*: Or,
dangers and calamities arise thereby. As
Acute Feavers and Quinsies.
Phrenzies and Pluresies.
Madness and Melancholy.
Inflammation of the Lungs, &c.

Signs. This suppression is manifest of it self, but, as I told you concerning their immoderateness, is not to be estimated from the quantity or time of continuance, because, &c. as there is shewed; so here I would have you to note that the diminution thereof is not to be judged by the quantity that comes away, because some women have more superfluous blood, and some less: But the perfect knowledge, as in the other contrary case, so in this, is gathered from the supervenient symptoms, such as these.

1. A smelling of the belly:
2. A pain possessing the nethermost part of the belly, the loins and groins.
3. Redness of the face and difficult breath,
4. Perturbation of the eyes and shivering fits.
5. Feavers and fainting fits.
6. Stomach sickness sometimes, and loss of appetite.

Cure. It consisteth in provoking the menstruals, from which purpose, though those things are special good before-mentioned in the stoppage thereof, yet it is to be observed, they

they are not here to be given in respect of the different state of the Patient.

• In this case therefore Clusters appropriated to the disease are convenient, and are in the first place to be made use of; make one thus.

Take *Marsh-mallow* roots, and *Water-lilly* roots, if you can get them, otherwise the other, of each one ounce, long and round *Birchwort*, of each three drams, leaves of *Mallows*, *Marsh-mallows*, *Pelitory*, *Mercury*, of each one handful, *Linseed* and *Fennegreek seed*, of each half an ounce, flower of *Camomil* and *Elder*, of each half a handful, boil all in Posset drink to a pint, then strain it, and in the liquor dissolve oil of *Dill* and *Lilly*, of each one ounce, *hier a simplex* half an ounce, and so give it: And let her thighs be rubbed downwards, and the toes of her feet be tied fast till they ake again, and if need be let Cupping-glasses be fastned to her groins and hips, and scarrification if need require.

If these things fail, she must have a vein opened about the knees, thighs or foot, or leeches applyed to the Hemorrhoids. If the feaver forbid not, there may be given *Trooske* of *Myrrh* one dram, powdered, with a little white-wine.

If there be a feaver, this decoction hath been used successfully, viz.

Take

Take *French Barley* one handful, *Liquorish* half an ounce, *Schenanth* one dram and a half, boil all in *Posset-drink* to a pint, which makes three doses ; one in the morning ; another about ten a clock, and the other about 4. in the afternoon, taking a little burnt-wine cold with burnt *Cinnamon*, wherein is dropped three or four drops of spirit of *Sulphur*. Purgation also sometimes in this case, as it is necessary, so may be used, but with great caution ; but certainly a medicine may be had in this case, that answers all intentions, &c.

8. Of after-pains, or gripings after child-bearing.

Gripings do so frequently betide women in child-bed, that very few women are free from them, more or less.

Signs are needles be felt sufficiently, and demonstration thereof from the women.

Cure. According to Authors ought to be varied, according to those several causes producing this troublesome affliction ; and therefore say they, sometimes these gripings come from plenty of blood, its thickness, sharpness, too much clotted, and the narrowness of the vessel through which it is to pass forth ; the womb endeavouring new expulsion stirreth up pain.

Furthermore, they say these gripings are caused by winds, or by cold received into the

the womb, and sometimes gripings be caused by a sharp cholerick humor, each of which requiring a different cure. I am not here to dispute with Authority, as to the causes of these gripings, only this; I do conceive that the ill affection of the *Archeus* of those parts at that time ushers in both the cause and the effect, so that one only medicine, as I have several times proved upon different constitutions and parties, hath been sufficient to remove, and that suddenly, those troublesome pains, by Gods blessing; but that medicine being of a Chymical preparation, it would signifie nothing, unless to the Sons of Art, to whom I write not now; however that I may not leave you destitute, no more in this than in other cases, I shall give you a receipt or two which have been found to many of force and efficacy in this case, and indeed are pertinent thereunto. Having given her therefore oil of sweet Almonds new drawn, three ounces, with one ounce and an half of syrup of Violets,

And administred a Glister made with milk, *Camomil* flowers, and the yolks of eggs, let her take of this powder, viz.

Take *Date* and *Peach* kernels, of each half a dram, *Nutmegs* four scruples, powder of *D amargarium Calidum* two drams, *Aniseed* one dram, *Cinnamon* two scruples, *Saffron* ten grains

grains, Sugar, the weight of all the rest; make all into a very fine powder, and give thereof in wine twice or thrice a day, two drams at a time.

Anointing her belly two or three times with oil of *Dill*, *Camomil* and *Rue*, of each alike, doing or it so that no cold may be taken.

9. Of acute diseases of women in child-bed. What we said before touching the acute diseases of women with child, we may now repeat touching the acute diseases of women in child-bed, being of the same essence and signs with the like diseases in women which are not with child.

Now those acute diseases are for the most part continual feavers, both essential, and also symptomatic, which accompany inward inflammations, &c.

Yet there is a peculiar sort of feaver, which almost befalls all women in child-bed, which is called by them the feaver of their milk, which is wont to befall them about the third or fourth day after they are brought to bed, when the milk begins to encrease in their breast; and for the satisfaction of those who know not, and desire to know: It ariseth from the reflux of blood from the womb to the dugs, and the motion and agitation thereof, which kind of feaver needs not any medi-

medicine, because usually within three or four days, viz. about the ninth day after her delivery it is finished by sweat (and from this consideration it is, that I always, where it may be, perswade all women in this case, never to rise till the tenth day after being brought to bed) danger then being over.

As for signs and cures as to this head, the one is needless, being the same with other persons; and the other being dangerous, and the hourly advice (especially in some cases) and attendance of the Doctor needful, together with those various symptoms that do arise, you may not expect from me here; not but that I am willing to direct, but the consequences ensuing diseases in this case, administrations being not legal, are so dangerous and pernicious; that if I did subscribe in that nature, yet it must be with no encouragement to the use of them without advice: for these and such like reasons I forbear intimating any remedies in this case, and you may not blame me, remembering that sins of omission are less than sins of commission; yet that you may see I am willing to enlighten your judgment and inform you as far as I may, accept and seriously view these few and weighty observations.

An acute disease befalls a child-bed woman either in the beginning, or in the middle,

dle, or in the end of her lying in. Now mark,

If it happen in the beginning, and the woman be plentifully purged, there must be no other evacuation; blood-letting is forbid, Nature being rightly and conveniently about her operations.

But if the child-bed purgations be suppressed or flow sparingly, if there be necessary occasion the inferior veins may be opened, and a pretty good quantity of blood taken away, because at that time the child-bed purgations of blood ought by the appointment of nature to be plentiful.

Next. If an acute disease happen in the middle time of her lying in, there is to be considered, whether the Morbifick matter be contained in one particular place, or whether it be dispersed through the veins, and whether the woman hath been conveniently purged or not in regard of quantity.

If the disease proceed from matter scattered abroad as in feavers, and the woman not fully purged, the lower veins may be opened, having two good indications; one is, the Morbifick matter will thereby be diminished; and the other is, her natural flux or purgations provoked.

But if the woman have been sufficiently purged, yet if the disease get ground, and the natural

natural evacuation be not sufficient for the disease, the inferior veins must be opened notwithstanding, and so much blood must be taken away as is convenient, and the disease may require.

And so the further from her delivery, or the more dayes or weeks from her labour, if there be a necessity from any diseases or feavers, either essential or symptomatical, the more boldness may be in bleeding, and that especially if the patient be surprized with any particular acute disease, as the Plurisie, Inflammation of the Lungs, Quinzy, and the like; and so much concerning blood-letting to women in child-bed.

The next observations will be concerning Purging, comprehended in these following maxims. While the child-bed purgations do naturally flow, a purge is never to be administered, fearing a diverting of nature from her business.

But if the child-bed purgations be not kindly, consider whether their fault consist in quantity or quality.

If they offend in quantity, so as to be too little, the woman being not purged sufficiently, or not at all as it were. After all other remedies, fit to procure these purgations, have been given in vain, and the Morbifick matter appear digested, ten or twelve dayes being

ing past since her being brought to bed, according to the more or less urgency of the disease, she may be purged gently, but no strong Physick must be given her.

If her child-bed purgations offend only in quality, so that a white flux, or some other unnatural colour do proceed from her, the matter being ripe, she may in the latter part of her lying in be safely and advantageously be purged.

But this must ever be minded and observed, that by how much the longer a child-ing woman is distant from the day of her bringing to bed, by so much the more safely, as in bleeding may she be purged, and so contrarywise.

For experience hath taught us, that women wanting their child-bed purgations, if after the seventh or ninth day, they are taken with a looseness, they commonly escape; but if the looseness seize upon them the first day, viz. on the second, third, or fourth, for the most part they die; and that is all I shall offer in observation concerning those two great evacuations, bleeding and purging, and so end my discourse; only for the better direction of women or nurses, in order to inform the Physician in the necessary point of time or knowledge of the disease first seizing the party, I shall briefly answer this acute and difficult question.

Quest.

Quest. Whether the computation of the dayes of the womans sicknels, ought to be made from the beginning of her disease, or from the day in which she is delivered of her child.

Ans. If the birth of the child were natural, attended with no grievous symptoms, and the child-bed purgations were as they should be, and the feaver comes some dayes after, the account ought not to be made from the day of the childs birth, but from the day the feaver began, which was provoked by some other preternatural cause, viz. Evil humors lurking within the body, or from some external cause.

But if the child-birth were hard, and besides the course of nature, and the feaver arose after three or four days, we must reckon from the day of the childs birth, because then the whole order of the body began to be overthrown, and the humors to be disturbed, which was followed by the feaver, &c.

And thus have I finished my treating of womens diseases, by Gods blessing, whom I pray that these my plain lines may be as candidly received and practised, as I in love tendred and offered them; that he may have honour and glory by this work, both by the writer and reader hereof.

Unto the latter of which, I further address

my self in order to their information, that I assume the cure of all diseases curable in men or women, of all such diseases they are incident to as well as men; besides these treated of before, and children with six sorts of medicines and no more, for all ages, constitutions and complexions, only the Dose variable.

The possibility and compleatness of it, by reason of those multitude of medicines that are now in use, may seem strange to most, but to those that understand nature 'tis easie, and wisdom to agree and consent to such doctrine or truths.

And that the world may comprehend and imbrace this truth, I am now as treating of the medicines, so of the possibility and real truth thereof; nay further, that the best, speedy, surest, and safest way of curing diseases is with a few good medicines, and not many compositions; but of these things else where.

Only here take the names and operations of these medicines, and so I proceed a little to shew the errors of women in many things appertaining to Physick, having finished their diseases curable by Physick.

These six sorts of medicines are called, and their operation is as followeth,

1. *Pul. Febrisuga.* Whose operation is chiefly by vomit and sweat, the principal medicine for Agues. The first inventor thereof,

of, *Riverius* Physician to the present King of France.

2. *Ext. Magistrati*. Whose operation is chiefly by stook.

3. *Pil. Nigra*. Whose operation is chiefly by sweating.

4. *Tinct. Sividatis*. Whose operation is chiefly by urine.

5. *Laudanum Astringentum*. Whose operation is chiefly binding the body. And

6. *Elix. Cordialis*. Whose operation is chiefly to comfort, refresh and strengthen, both vital, natural and animal spirits, and all the functions of nature being temperate in quality, sublime in operation, and penetrating in working.

Now I would have any one shew me such a disease, unto which as proper remedies, either more or fewer of these medicines may not be administred successfully if they can.

And that each of them are universal in their classes, or their kind. I shall sufficiently prove else where.

Besides these (and so I tell you all the chief medicines that I am or desire to be master of, except some secret *Aroanums* and specificall medicines proper only for women before mentioned) I have a noble and precious Liquor which I call *viam vita*, in order to the preservation of health, and so consequently a prolongation of life fitted for all Ages, Sexes,

and constitutions; and no doubt but happy will those be that use the same with prayer and supplication in the concernments of their bodily or healthful state, it being also in this great time of Contagion experienced to be of great force, in the preservation and cure of the Plague. But this by way of digression, yet I hope not altogether unsuitable nor impertinent.

I come now according to promise, looking upon this equally necessary with the other, to refute some errors commonly imbraced as truth amongst some women, yea by some men also, concerning the subject that I am upon.

And herein you may not think that I will undertake the confutation of all, but only of those which I judge most pernicious and ridiculous, and they are these.

1. Some are of the opinion, that the Sex, and whether a woman be with child or no; may be known barely by the urine.

2. Some also are of the opinion that the husband breeds his wives child.

3. Some are opinion that it is hurtful for the sick to change his linnen very often.

4. Some are of the opinion that nothing but hot drinks are to be given to a woman in child-bed.

5. Some are of opinion that medicines
Chy-

Chymically prepared are dangerous.

6. Some are of the opinion that bleeding and purging are hurtful for women with child.

7. Some are of opinion that Gold boiled in broths is a great cordial and good for Consumptions.

8. Some have wrong opinions about their choice of Nurses, &c.

A refutation I intend of all these, read them soberly, judge them wisely, and practice conscionably.

1. Some are of the opinion that the Sex, and whether a woman be with child or no can barely be known by the urine.

This is a great error and mistake in women notwithstanding: I know it is common, especially in the latter case, for women to send their waters to the Doctors on purpose.

But that neither the sex nor gravidity can be discerned and discovered barely by the urine, I will demonstrate.

1. Concerning the sex, indeed the urine of a young man & an old man, & a man & a woman, be different each from other; but mark, it is only in colour & consistence, which seeing they may be changed by divers other causes, it will not properly shew whether it be mans or womans; for a cholerick woman after exercise, and the use of hot meats will

make higher coloured urine than a flegmatick man ; moreover she which hath a feaver or some other disease, without doubt, changes her urine in some respects according to the nature of the disease, how is it then possible for to discover sex by the urine. I must be brief, but consider what is said, and it is sufficient to convince, that there is no certainty in it, and it is but rashness for any to pronounce, or others to expect any such thing by the urine.

2. Concerning women with child, I would not have you think but that my pains to discover the same by urine, hath not been wanting, but much ; and that I am not without those observations and tokens left by Authors to posterity, but never yet could I answer my own desires herein ; yet I have several times divined by urine women to be with child, and so it fell out, but I must say that what I said, nay further, what ever any say in this case, was and is but conjectural, and there is no certainty nor knowledge thereof in urine which I demonstrate thus. Although most times, and in most persons with child, the urine, is altered indeed either in one respect or other ; yet we are to understand, that the urine is not changed by the gravidity it self, but only by the suppression of the courses, which as it cannot be denied,

nyed, may alter the urine by the reflux of blood and excrements into the veins. But that same change of urine may appear in maids by the stopping of their courses, yea or in other diseases that arise from the like suppression, as also in obstructions of other internal parts, so that urine will manifest here no proper or peculiar thing; besides, if the woman with child be sick, the urine may be so changed by the violence of the disease, that all the signs of being with child, if there were any would be obliterate: Certainly if such a thing could have been, those famous Physicians whose works are the dictators to all *pis* Prophets, would never have been deceived in their own wives in this case of being with child, till it evidently appeared by the infants motion, as they have left for the observation of Posterity, however in other things the fathers of *pis* Lectures.

Now I know many will say I have carried mine and others waters, and such and such a Doctor hath told me right, and he can tell.

To this I only say, so can and do I often, but this I say, it cannot barely be done by urine, as before demonstrated; and what other ways we have to conjecture by in such cases, I would freely discover, only fearing that the times and seasons for the discovery of such things are not yet come. G 4 2.

2. Some are of the opinion that the Husband breeds his wives child, a common error. This is an error common only to *England*, for ought ever I could read or understand, and of all errors this seems most worthy to be laughed at, that the husband should be thought to be sick and troubled with the same symptoms wherewith a woman with child is wont, having not the same cause to procure it.

It is true, women with child in the first moneth of their conception are wont to be troubled with very many and sundry symptoms, especially Cacochymick and impure bodies; but observe this is not without some cause, which usually is from the retention of the courses, for seeing nature is wont to use that flux, not only for the purging out of superfluous blood, but of corrupt and vicious humors also, such blood being retent and kept in, they are likewise retained, and that blood retained by reason of the smallness of the young one, in the beginning of her gravidity, is not all spent, for the nourishment thereof doth putrefie, and hath recourse either to the noble parts, or at least annoys them with filthy vapors which it sends forth, from whence arise the foresaid symptoms in the stomach, intrails, belly, head, and the whole body as vomiting, loathing of meat,

meat, unsatiable longing, and lusting, gripings, dizziness of the head, and such like; seeing therefore the husband hath not in him the causes of these effects, but his wife only, it stands with reason that she only should be sick; what if the husband be sick when his wife breeds a child, I hope it is not a Contagious disease, he is not infected by his wife; no, that distemper may happen through some default of his own body.

Indeed it is no new thing for husbands and wives to be sick together; but it is a wonder, and hitherto a thing unknown that gravidity, or a womans being with child, is a Contagious or catching disease, and that not other women, but men only, whom nature hath freed from this kind of travel, should be infected therewith.

Besides, it is observed that the symptoms do not happen to all women, or at least not all to every one, and yet it often falls out, that when the woman is in good health, the husband is sick, yea sometimes being many miles off; but if he induce that by his wives being with child, how comes it to pass that she continues well at the same time; for observe this maxime in Philosophy, That natural causes do sooner work upon the near, than upon the remote subject.

And for that cause, seeing the woman carries

ries about her such noxious humors, she should be sooner, yea and more grievously sick.

I know something might be said of sympathy, antipathy, contagion, falcination, and such like trifles ; but if these things be so, I Query ; why do not maids and widdows, (who are very often troubled with the like symptoms) through suppression of their courses infect their bed-fellows and familiars, seeing there is the same cause and sympathy with some of them. But note, (and in this maxime I shew you one great natural cause, why many being with, and in the houses of those infected of the Plague this great Visitation, and yet escaped themselves alone.)

To cause a contagion. Not only the efficacy of the agent, but also a disposition and analogy in the patient is requisite.

I shall say no more in this case, because by the very relating of it the absurdity of this error doth appear.

3. Some are of the opinion that it is hurtful to change the linnen very often in time of sickness. This error seems to me to spread most amongst the common people, for they think that the sick by changing their linnen are weakned and enfeebled thereby, which indeed is not true, for it doth rather strengthen
then

then them and revive them, only great care must be had in changing of the linnen, that the party catch no cold; for by long keeping of their linnen, there are three inconveniencies do happen to the sick, viz.

1. The transpiration of the body is hindered.

2. Sweat and filth are kept in their shirts, which do putrifie and contract an ill savour.

3. The sweat and filth do obstruct the body, and so consequently double the heat.

Which three things do much hurt and dammage to the sick, especially in continual feavers, in which for the most part the fever coming as often as it doth by the obstructions of the pores of the skin; and therefore must be remedied, only let it, as I said before, be done with great care, as to time, place & season, for yet I would promote truth above error, I would not give any encouragement to wicked persons in this nature, to do injury to any they are obliged to, either by conscience or reward to attend; and therefore I conclude this point with this *Memorandum*, that sins of omission are accounted less than sins of commission.

4. Some are of the opinion that nought but hot drinks are to be given to women in child-bed.

This is an error, and occasions these complaints

plaints that are frequently made by women in such cases, viz. that they are grievously thirsty and hot, this being a maxime received by evil observation, that they may take no cooling thing, but only drinks actually and potentially hot, as burnt-wine with hot spices, *Cinnamon-water*, and such like; and these things, as usually given, are often pernicious, and always tedious; yet both wine and cinnamon are good and allowable in such cases. But observe,

There are divers conditions of women in child-bed, for some have in them a *morbis* preparative, and the sickly humors being moved with the travel of the birth, do bring forth in them divers diseases; but others injoying a more perfect health do quickly return to themselves, and by little and little grow well again without any dangerous symptoms. To the former, strong and hot drink are very hurtful, for they inflame the inward parts, and amend not the *morbis* humors at all, but increase and corrupt them.

And to the latter sort, which otherwise would recover their health, they may cause feavers and such like diseases; so that although I do not approve of very hot drink for the reasons aforementioned, and others not here mentioned, yet I understand also very cold are not to be administred; but those
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that are warm and temperate in quality, and such too as may be peculiarly proper in such cases.

OR Also in food there is a great error, women most commonly being fed high with much meat and very good nursing, from the consideration of losing much, and it must be fetched up again, not considering what they daily lose is for their benefit and advantage, and not hurtful.

And in this case I shall relate the observation, and saying of that great Physician Hipp. 2. *Acut.* Where he teacheth that after a large evacuation we must not presently hasten to a full diet, fearing the multiplying of the excrementitious humors, and so a fever ensue, and other symptoms happen, but let them be fed sparingly, till all fear of a fever and other symptoms be quasht, and she be well purged from her flowers, and then by degrees pass to a fuller diet, and so strength and health will come without danger by Gods blessing.

Now possibly it may here be expected, since I am in this field a plucking up, I should also plant, since I am condemning some things, I should place and set forth others.

Which thing I should heartily and willingly do, only these things stand in the way.

1. Fearing few will resent it well, and fewer

fewer practice it, discretely, diligently and singly, being linked to old customs.

2. For want of which coming under my notion and directions, if any accident happen, upon what account soever. Ignorance of some and ill-will in others, will bring under condemnation. And

3. For want of room my sheets having gone to the outmost of my intention, and the business of such concernment, that to lay down any thing of such a nature, it must not be done without qualifications and cautions.

However, if there be any gentlewoman or others, that out of an ingenious and right spirit would be satisfied and informed either her self or others, according to the rules of Art, what diet, meaning both drink and food, a woman at such a time ought in order to her good recovery, to take and make use of together, with what else may seem necessary. I am willing, and upon request shall answer their desires according to the extent of my power and observations heartily, cordially, faithfully, and exactly, by writing or otherwise.

3. Some are of the opinion that medicines Chymically prepared are dangerous, and very desperate medicines, and so consequently take no place, women being with child or in child-bed.

A great mistake, and a false report raised by the enemies of that noble Art; in vindication of which, as I am bound, so I could say much, but here I must comprize all in few words.

Understand then that Chymical preparations are not dangerous at all, but safe, and the most suitable Physick that persons in any case can make use of; and this I prove, because the office of a Chymist is to separate the pure from the impure, and so the pure part of either Vegetable, Animal or Mineral, given and administred, whereby diseases are cured more quickly, safely and pleasantly, which is demonstrated both by the efficacy and Dose of such medicines.

But because I would be rightly understood what I mean by pure and impure, and to stop the mouth of cavellers, I call that pure which is useful and profitable to mans nature, and I call that impure which is hurtful and dammageable; and because in some sense nothing can be called pure or impure absolutely speaking, I mean comparatively, and in respect of one thing to another; and so whatsoever pure can be found in any mixt or compound, that is the Chymical Physick which is made use of by Chymical Doctors, to serve their and their Patients ends and purposes, and that impure rejected as not fitting to be used.

So

So that if I should say no more, any unprejudicated person may safely and certainly conclude that the purer part of any thing is most fit for our bodies, yea, and the more safer medicine. Being freed from those gross and heterogenous substances, which are more ready to breed than cure diseases.

But here possible may arise these three questions, which I shall briefly answer.

1. Whether Chymistry doth not deal with the most desperate and poisonous things that are, as Quick-silver or Mercury, Antimony and Copper, &c.

Ans. Yes, and Gold and Silver too, which are desperate poisonous also as they may be taken; but what of that, shall a man be afraid of an Oyster, because the shell is able to choak him; the Oyster is good meat, though the shell be nought, the Oyster is pure, though the shell be impure; so likewise there is that in Mercury, Antimony and Copper, &c. that is pure, and not desperate nor poisonous, but serviceable and of great use for all or most diseases either of men, women or children, and are safe administrations in general, being internal cleansers of the whole mass of blood, expelling from it whatsoever the depravation of digestion and evil fermentation may have contracted and mixed in it, of dangerous and hurtful humors;

mors; and this pure, of mercury, antimony, copper, &c. Is that which is used as Physick, and no other by chymical doctors, the dung-hill or some other mean employment in that art, and not their patients tasting of the poisonous or impure part in either of these or ought else, that is not suitable to our bodies in order to cure diseases. But that this bugbear may take the less advantage, it is to be understood that chymists work upon vegetables & animals as well as minerals, though this must be acknowledged, that the more nobler cures in chronical diseases, have been and are chiefly conquered by those medicines of the mineral kingdom; and judge you whether it be wisdom in any to reject cure, though of a snake, so his sting be out. And so I come to a second question, which may be.

2. Whether the art of chymistry do or can separate the pure from the impure, and so render those things which otherwise are against us, for us, and those things that are already for us, more for us.

Ans. Yes, and it is clearly evident, and that from those things which are such affrightments, viz. mercury, antimony, medicines being daily made and given from them, that with safety are and may be given to children of a year old. We have said in effect

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before,

before, impurity to be that which could interrupt the perfections of those actions, which do conduct the mixt to the end of its natural predestination; the question being now how it may be freed from this domestick enemy which insensibly doth creep into the compound. Now as all mixt are under several genders and differing species, and that there is several sorts of impurities, so there are several ways in art to correct and take them away: but because, to evident demonstrations or particularize the parts of this doctrine, would extend beyond the limits of my intentions, I must forbear, and conclude that the pure from the impure can be separated from mercury and antimony it self by,

1. Calcination. 2. Sublimation.
3. Distillation. 4. Liquefaction.
5. Extraction. 6. Infusion.
7. Salification. And 8. Mercurification.

Is undeniable, and as must so is granted by the arts greatest enemies. Some medicines by these ways of preparations being used by themselves. But.

3. Some will further say, the whole age of the ancients wanted chymical remedies, who notwithstanding cured diseases very well, and it sometimes happens that Physicians now-a-days perform great cures without them.

Ans.

Ans. It is questionable by some, whether our ancients were not eminent chymists; for *Paracels.* was not the first by many generations; and of all those, even to our days now, I find none but used it and esteemed it highly, though I must confess they had but a taste thereof. But suppose so, men in old time did feed on acorns and lived long; yet having now found out the use of corn, we reject acorns, and leave them to hogs. Again, if they did and now do, it was and is but some times, being befooled by many chronical diseases very often, and when they do perform any cure, their medicines do it but slowly and unpleasantly; and there are but few, if any, chronical diseases taken in any time, but chymical remedies will reach, and safely and speedily cure. Indeed by reason of many impostors that through ignorance and covetousness, have played both the fool and knave in these things, some miscarriages might happen; but I justify none but true sons of art and true medicines, and such are the most noble medicines the world doth afford; and I say once again may profitably and safely be given and administred to all sorts of sexes, constitutions, and in all conditions, being made, chosen and administred by an understanding and discreet hand. Nay, even in this our case in child-bed, being in regard

of their condition, the most powerful against all enemies, and most friendly to nature, commanding the *Archens* beyond compare. I need say no more, the same thereof spreading almost over all the whole world, & gets much ground and favourites, even from the most noble, which if there were any such thing in it as is supposed by some, no doubt but it would have been buried in silence, and lain in the dust long ere this day. But

6. Some are of the opinion that bleeding and purging are hurtful for women with child. It is too too common, especially amongst the Countrey-women, that if they be sick and be with child, they will not admit by no means to take Physick, or be let blood for fear of miscarriage, which indeed is contrary.

1. To reason.

2. To the Authority of the Ancients.

3. To daily experience.

1. To reason, because a woman that labours with an acute disease, as a feaver or plurie, &c. is in very great danger, therefore no delay ought to be made in applying remedies, for we are to understand that the child is nourished by the mothers blood, if she be sick there is danger, least through that sickness and the corruption of the blood the child perish; which if it happen, as sometimes

times (though not very often) it doth, then is the mother in danger, both by reason of the disease and the dead child; or if not so, yet miscarriages do generally attend sickness of women with child, and there is no miscarriage without danger. Now its evident enough, that these evils cannot be prevented without taking away the cause, and the cause cannot be taken away according to the testimony of authority, without bleeding or purging, or both; for the same course that is taken to cure a woman not with child, and a woman with child, is all one and the same thing, necessary in the one as in the other; for the same disease indicates the same remedies, and the being with child does not take away the indication of the disease, but only after a sort alters the quantity, the quality, and the manner of using them. Letting blood done with wisdom and discretion, I have observed often doth rather revive and strengthen, than weaken either mother or child, and so likewise purging duly administered; the noxious part of the purge, if any, not reaching the womb, and that more about the work of retention than expulsion.

2. To the authority of the ancients. *Hipp.* commends purging to women with child from the fourth month to the seventh month; and if he whose medicines were more dan-

Mullerum Amicum: Or,
dangerous than ours, as appears plainly, did and com-
manded so, successfully, much more may it be safe for
us, our medicines being now in use for that purpose
more gentle.

3. To experience; for we find daily that women with
child are let blood and purged once and again, and yet
no damage, but profit and advantage coming by it; yea,
many times to my own knowledge, women with child
have been preserved from miscarriage by bleeding and
purging, using only some specificall medicines also, and
never any caught the least hurt. This then is clear, that
women with child may purge and bleed safely and ad-
vantagiously, but herein, when, where and what, be
advised, &c.

7. Some are of the opinion that gold boiled in broth
is a great cordial, and good for women in child-bed, and
to cure consumptions. Gold without doubt is of great
virtue and excellency; yea the noblest, the most solid
& fixt of all metals compacted, and of an almost indivi-
sible union in its substance; and therefore, though it may
be very choice and excellent in curing diseases, being
such as is aforesaid, which shews it to be compound-
ed of salt, sulphur and mercury, brought to the highest
degrees of digestion, yet being soured, as boiled in broth
or taken in substance, the broth cannot take any vertue
from it, only possible some drops, it being so very com-
pact as it can be dissolved with no fire nor boiling; nei-
ther can the digestive heat of the stomach, and the moi-
sture of imperfect chyle, in any wise alter the solidity of
this noble metal, supposing no broth nor liquor in the
stomach analogous to *Aq. Regia*. Therefore those who
would have the vertues of gold for their help, must de-
scribe the help of an ingenious chymist, who is able to open
the body thereof, separate and bring him into such a
condition as is nearer to be reduced into its old body. I
have said enough.

Some have wrong opinions about their choice of
Gentle-

Gentlewomen and others that nurse not their children themselves, are very difficult usually in their choice of a nurse, and herein they are not to be blamed, but commended; for a good nurse makes a thriving child; and she ought not only to be diligent in her attendance, but be young, well-behaved, of good constitution, using a good and wholesome diet, and to abstain from venery. But in this case I have observed two things, which I think ought not to be so enquired after as they are, and therefore I shall endeavour their refutation.

1. Whether the nurses milk be old or no, and how long she hath given suck, &c. supposing the milk not to be so wholesome for a new-born child, and therefore sometimes prefer a nurse that is elder, which hath but lately given suck, before one that is young, if she hath given suck longer; and herein they err, for the woman being young and qualified for such a work, ought to be preferred far before the more elder, though she have given suck longer, seeing that every day the breasts of nurses do afford new milk, because every day new milk is made, and hath the same causes of generation after five years, which it had the first month: for seeing that the milk doth participate of the nature of its material and efficient cause, & is generated out of the same causes only, if the nurse be healthful, and free from care, anger and sorrow of mind, and feed on good and wholesome meats; there is no doubt but she gives always good and wholesome milk, for the milk doth partake of the nature of the blood of which it is made; but in a healthful body nourished with wholesome meats, good blood is always made, and of good blood is not wont to be made bad and unwholesome milk, if the body be in health: nor can giving suck it self alter or viciate the milk, inasmuch as nature ordains nothing that is evil, and it would be ill for the child every day the nurses milk were made worse by giving suck. When therefore occasion is offered, I chusing a nurse, let only her constitution, healthfulness and age be considered.

Mulierum Amicos: Or,

It is supposed by many that a boys milk is fittest for a girl, and a girls for a boy; and therefore this is another enquiry, supposing the boys milk is hotter, and therefore fittest for the girl, and contrariwise that the girls milk is cooler, and so fittest for the boy.

Two things against this.

1. They suppose amis, that a female is always colder than a male, whereas experience testifies that some women are hotter than some men, nor can a choleric woman without censure be judged to be colder than a flagmatick man: However

2. They erre in supposing the childs sucking can change the temper of the milk; for seeing (as we have said) the nature of the milk doth follow the nature of the efficient cause, and of the meats of which it is made, what can the child do against these? for while it sucks it cannot by contact alone change the constitution of the mother; therefore as I have said before enquiry of these natures may be spared, and other things minded and enquired after, as is already specified.

And thus have I by Gods assistance finished what I intend at this time, leaving the answering of several questions, or resolving several queries, viz. What Sex with child of? and whether with child or no? Concerning longing twins and hair lips, &c. till another season. Read, Consider and Judge with a Spirit of Wisdom, Meekness, Sobriety and Fear. And so for this work, as for all other good things.

Gloria Deo tribuenda, non nobis.

Christian Reader Providence having disposed me a former Wife that was very unhealthisful, occasioned my study and search into Womens diseases; the advantage of which, as then, so of late, I have successfully tryed, moved me to the Publication: Having also experimental Remedies, externally applied, for the curing of worms, deafness, infirmities in eyes, defecation of teeth, and ruddy or pimply faces, &c. which the patient may know before hand.

By N. S.

FINIS.

